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HOPE OF ISRAEL

Written
By *MENASSEH BEN ISRAEL*,
An Hebrew Divine, and
Philosopher. 402. 6. 3

Newly extant, and Printed at *Am-*
sterdam, and Dedicated by the Author, to
the High Court, the Parliament of *England*,
and to the Councill of State,

The second Edition corrected and amended.

Whereunto are added,
In this second Edition, some Discourses
upon the point of the Conversion of the
JEWES.

By *MOSES WAL*

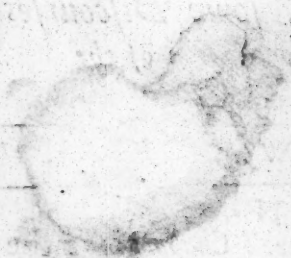
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TO THE
Parliament, The Supream Court of
ENGLAND,

*And to the Right Honourable the Council of State, Menasseh Ben Israel, prays
God to give Health, and all Happiness.*

IT is not one cause alone (most renowned Fathers) which useth to move those, who desire by their Meditations to benefit Mankind, and to make them come forth in publique, to dedicate their Books to great Men; for some, and those the most, are incited by Covetousnesse, that they may get money by so doing, or some peece of Plate of gold, or Silver; sometimes also that they may obtaine their Votes, and suffrages to get some place for themselves, or their friends. But some are moved thereto by meere and pure friendship, that so they may publickly testifie that love and affection, which they bear them, whose names they prefixe to their Books; let the one, and the other, please themselves, according as they delight in the reason of the Dedication; whether it be good or bad; for my part, I best like them, who do it upon this ground, that they may not commend themselves, or theirs, but what is for publick good.

As for me (most renowned Fathers) in my dedicating
this

The Epistle Dedicatory.

this Discourse to you, I can truly affirm, that I am induc'd to it upon no other ground then this, that I may gain your favour and good will to our Nation, now scatter'd almost all over the earth; neither think that I do this, as if I were ignorant how much you have hitherto favored our Nation; for it is made known to me, and to others of our Nation, by them who are so happy as near at hand, to observe your apprehensions, that you do vouchsafe to help us, not onely by your prayers; yea, this hath compelled me to speak to you publickly, and to give you thanks for that your charitable affection towards us, and not such thanks which come only from the tongue, but as are conceived by a grateful mind.

Give me leave therefore (most renowned Fathers) to supplicate you, that you would stil favor our good, and farther love us. Truly, we men doe draw so much the nearer to Divine nature, when by how much we increase, by so much we cherish, and defend the small, and weak ones; and with how much diligence doe you performe this, most renowned Fathers? who though you seem to be arriv'd to the highest top of felicity, yet you do not only not despise inferior men, but you so wish well to them, that you seem sensible of their calamity; you knowing how acceptable to God you are by so doing, who loves to do good to them who doe good. And truly it is from hence, that of late you have done so great things valiantly, and by an un-usuall attempt, and things much to be observed among the Nations. The whole world stands amazed at these things, and the eies of all are turned upon you, that they may see whither all these things do tend, which the great Governour of all things seems to bring upon the world by so great changes, so famously remarkable, of so many Nations; and so all those things which God is pleas'd to have

The Epistle Dedicatory.

have fore-told by the Prophets, do, and shall obtain their accomplishment. All which things of necessity must be fulfilled, that so *Israel* at last being brought back to his owne place; peace which is promised under the Messiah, may be restored to the world; and concord, which is the only Mother of al good things. These things I handle more largely in this Treatise, which I dedicate to you (most renowned Fathers) you cannot be ignorant, that it is not only not unprofitable, but very useful for States and Statesmen, to fore-see the issue (which yet is ever in Gods hand) of humane Councells, that so they may observe, and understand from Divine truth, the events of things to come, which God hath determined by his Spirit in his holy Prophets. I know that this my labour will not be unacceptable to you, how mean soever it be, which I trust you will chearfully receive, because that you love our Nation, and as part of it, the Author of this Discourse. But I intreat you be certain, that I pour out continual prayers to God for your happinesse. Farewell, most renowned Fathers, and flourish most prosperously.

Menasseth Ben Israel.

To the Reader.

cred Rites; and at last shall return into their Land, with the two Tribes, Judah, and Benjamin; and shall be governed by one Prince, who is Messiah the Son of David; and without doubt that time is near, which I make appear by divers things; where, Reader, thou shalt finde divers Histories worthy of memory, and many Prophecies of the old Prophets opened with much study, and care. I willingly leave it to the judgement of the godly and learned, what happy worth there is in this my Book, and what my own Nation owes me for my paines: It is called, The Hope of Israel; which name is taken from Jerem. 14. 8. O the hope of Israel, the Saviour thereof. For the scope of this Discourse is, to show, that the hope in which we live, of the coming of the Messiah is of a future, difficult, but infallible good, because it is grounded upon the absolute Promise of the blessed God.

And because I intend a continuation of Josephus his History of the Jewes, our famous Historian; I intreat, and beseech all Learned men, in what part of the world soever they live (to whom I hope that shortly this Discourse will come) that if they have any thing worthy of posterity that they would give me notice of it in time; for though I have collected many Acts of the Jewes, and many Histories out of the Hebrewes, the Arabians, the Grecians, the Latines, and other Authors of other Nations; yet I want many things for this my enterprize, all which I am willing to performe, that I may please my Nation; but rather to the glory of the blessed God, whose Kingdome is everlasting, and his Word infallible.

The

The Translator to the Reader.



His discourse of a Jew comming to my hand, and having perused it, I thought it not inconvenient to make it speake *English*; for the benefit of my Country-men, who wait for the redemption of *Israel*; and at the same time of the *Gentiles* also. That the Author is a *Jew*, ought to be no scandall to us (though some of us *Christian Gentiles* are ignorant of, and scandalized at the notion of the conversion of the *Jewes*, as the *Jewes* of old were, concerning our being converted, and grafted into the true Stock, as in *Acts* 11. 3.) for though God hath rejected them, yet not for ever: *Rom.* 11. 25, 26. And also the many prophetes both in the Old, and New Testament, which concern their being received againe to grace, gathered from their dispersion, and settled in their own Land; and their flourishing estate under, now our, and then their and our Prince, *Jesus Christ* the *Messiah*, who will then triumph gloriously, and all his people with him; these and many more Promises would want a fulfilling (which the God of Truth wil never suffer) if there should not be the revolution of a time, in which they shall be converted, and grace and peace be poured out upon *Jewes* and *Gentiles*; though first upon the *Jew*, then the *Gentile*. But besides this, the Author expresseth so much learning that he deserveth honour of all; so much ingenuity, and (so far as his light reacheth) so great a measure of the knowledge and fear of God, that he may wel be set for a pattern to us *Christians*, who profess much better than he, but live much worse. One thing is very remarkable in him, that wheras many of us (like them who canot see Wood for Trees) though inviorned with mercies in these late revolutions, (I speake not to them who measure mercies only, or chiefly, by plentiful tables, ful purses, rich accoutrements, and the like; that wretched Generation is unworthy of the name of *Men*, much more of *Christians*) yet will unthankfully cry out, What have we got by all these troubles? and what hath been done? surely

ly this Jew shall rise up in judgement against such unchristian Christians; for he in his Epistle Dedicatory says, *The whole world stands amazed at what the Parliament hath done; besides he cordially and openly owns the Parliament, who as far as I know never did him nor his Nation any further good then to pray for them; (though we hope, and pray, that their favour may extend to realities, towards that people, to whom certainly God hath made many, and great Promises, and shortly will give answerable performances:)* but many among us who enjoy peace under them, and many other blessings, (too many for an unthankfull Generation) doe refuse to acknowledge them, doe curse them whom God hath blessed, and even in their prayers to that God who cannot be deceived, or imposed upon; doe vent themselves against this present Government, in expressions so wilde and false, that such Language would be accounted most unworthy, in our addresse to any considerable person, much more then to the great God. I shall only adde this, *sc.* Do not think that I aime by this Translation, to propagate or commend *Judaisme* (which its no wonder if the Author doth so much favour, especially in his thirtieth Section) no, through Grace I have better learned the truth, as it is in Jesus, but to give some discovery of what apprehensions, and workings there are at this day in the hearts of the *Jewes*; and to remove our sinfull hatred from off that people, whose are the Promises, and who are beloved for their Fathers sakes; and who of *Jewes*, we shall hear to be, ere long, reall Christians.

The

B

**The Authors of other Nations, which are quoted in
this Treatise.**

A	G	P
A Brabamus Ortelius	Genebrardus	Petrus de Clema
Agabius	Goropius	Plancius
Augustinus	Guil. Postellus	Petrus Simon
Alexis Vanegas	Guilielmus Blawius	Petrus Hernandez de
Alfonfus Cenedra	Guil. Schilhardus.	Quiros
Alonfus Augustianus	H	Petrus Teixeira
Alonfus de Erzilla	Hemricus Alangre	Pineda
Alonfus Venerus	Hago Grotius	Plato
Arias Montanus.	J	Plinius
B.	Jacobus Verus	Pomarius
Baronius	Joan. de castillanus	Poculus.
Berosus	Joan. de Bairos	Porphyrius
Boterus	Joan. Roman	Possevinus
Bozins.	Joan. de Laet	Plutarchus
Constantinus	Joan. Huarte	Picus Mirandulanus
C	Josephus d' Acosta	Ptolomus.
D	Joan. Linschoten.	
Diodorus Siculus	L	Semuel Bichardus
Dion	Leſcarbotus	Solinus
Ducretus.	Lucanus.	Strabo
Eselius Gerardus	M	Suetonius
Eusebius Cesariensis.	Manuel Sa.	Tranquillus.
F	Marcilius Facinus	T
Famianus Strada	Marinus.	Tacitus
Franciscus de Ribera	N	Thomas Malvenda
Franciscus Iopez de	Nicolaus Trigautius.	X
Gomara.	O	Xenophon.
G	Origines	Z
Garcilassus dela Vega	Orosius	Zarale.
	Oſorius Lusitanus.	

The Hebrew Bookes, and Authors.

T Al mud, Hierosolymitanum	Joseph ben Gurion	R. Abraham bar R. Hiya
Talmud Babylonicum	R. Sehadia Gaon	Dob Shac Abarnanel.
Paraphraſis Chaldaica	R. Moſch de Egypto	R. Joseph Coen.
R. Simhon ben Johay	R. Abraham ben Ezra	R. Abraham Friſcoll.
Seder holam	R. Selomoh Jarhi	R. Mordechay Japhe
Rabot	Eldad Danita	R. Mordechay rearo
Jalkor	R. David Kimhi	R. Hazarya a-Adomi.
Tanhuma	R. Benjamin Tudelenſis	
	R. Moſch Gerundenſis	

THE
RELATION
OF
ANTONY MONTEZINUS.



*I*N the 18th. of the Month of Elul: the 5404 year from the Worlds creation, and according to common compute, in 1644. Aaron Levi, otherwise called Antonius Montezinus came into this City Amsterdam and related to the Sienr Menasseh ben Israel, and other cheifetains of the Portugal Nation, Inhabitants of the same City, these things which follow.

That it was two years and a halfe, since that he going from the Port Honda in the West-Indies, to the Papien jurisdiction, he conducted some Mules of a certaine Indian, whose name was Franciscus Castellanus, into the Province of Quity, and that there was one in company with him and other Indians, whose name was Francis, who was called by all Cazicus. That it happened that as they went over the Mountaines Cordillera, a great tempest arose, which threw the loaden Mules to the ground. The Indians being afflicted by the sore tempest, every one began to count his losses; yet confessing that all that and more grievous punishments were but just in regard of their many sins. But Francis had them take it patiently for that they should shortly enjoy rest: the others answered, that they were unworthy of it; yea that the notorious cruelty used by the Spaniards towards them, was sent of God, because they had so ill treated his holy people; who were of all others the most innocent: n^{ow} then, they determined to stay all night upon the top of the Mountain. And Montezinus took out of a Box some Bread, and Cheese, and Jonkers; and gave them to Francis, upbraiding him, that he had spoken disgracefully of the Spaniards; who answered, that he had not told one halfe of the miseries and calamities inflicted by a

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cruell, and inhumane people; but they should not goe unreuenged, seeking for helpe from an unknown people.

After this Conference, Montezinus went to Carthagenia, a City of the Indians, where he being examined, was put in Prison; and while he prayed to God, such words fell from him; Blessed be the name of the Lord, that hath not made me an Idolater, a Barbarian, a Black-a-Moore, or an Indian; but as he named Indian, he was angry with himselfe, and said, The Hebrewes are Indians; then he comming to himselfe againe, confessed that he doted; and added, Can the Hebrewes be Indians? which hee also repeated a second, and a third time; and he thought that it was not by chance that he had so much mistaken himselfe.

He thinking farther, of what he had heard from the Indian, and hoping that he should find out the whole truth; therefore as soon as he was let out of Prison, he sought out Franciscus, beleevving that hee would repeat to him againe what he had spoken; he therefore being set at liberty, through Gods mercy went to the Port Honda, and according to his desire, found him, who said; He remembered all that he had spoken, when he was upon the Mountaine; whom Montezinus asked, that he would take a journey with him, offering him all courtesies, giving him three peeces of Eight, that he might buy himselfe necessaries.

Now when they were got out of the City, Montezinus confessed himselfe to be an Hebrew, of the Tribe of Levi, and that the Lord was his God; and he told the Indian, that all other gods were but mockeries; the Indian being amazed, asked him the name of his Parents; who answered Abraham, Isaac, and Jacob; but said he, have you no other Father? who answered, yes, his Fathers name was Ludovicus Montezinus; but he not being yet satisfied, I am glad (saith he) to heare you tell this, for I was in doubt to beleve you, while you seemed ignorant of your Parents: Montezinus swearing, that he spoke the truth, the Indian asked him, if he were not the Son of Israel, and thereupon began a long discourse; who when he knew that he was so, he desired him to prosecute what he had begun, and added, that he should more fully explaine himselfe, for that formerly he had left things so doubtfull, that he did not seem at all assured of any thing. After that both had sat downe together, and refreshed themselves, the Indian thus began: If you have a minde to follow me your Leader, you shall know what ever
you

you desire to know, only let me tell you this, what sever the journey is, you must foot it, and you must eat nothing but parched Mayz, and you must omit nothing that I tell you; Montezinus answered that he would doe all.

The next day being Munday, Cazicus came againe, and bid him throw away what he had in his Knapsack, to put on shoes made of linnen pack-thread, and to follow him, with his staffe; whereupon Montezinus leaving his Cloake, and his Sword, and other things which he had about him, they began the journey, the Indian carrying upon his back three measures of Mayz, two ropes, one of which was full of knots, to climbe up the Mountaine, with an hooked fork; the other was so loose, for to passe over Marshes, and Rivers, with a little Axe, and shoes made of linnen pack-thread. They being thus accoutred, travelled the whole weeke, unto the Sabbath Day; on which day they resting, the day after they went on, till Tuesday, on which day about eight a clock in the morning, they came to a River as bigge as Duerus; then the Indian said, Here you shall see your Brethren, and making a signe with the fine linnen of Xylus, which they had about them instead of a Girdle; thereupon on the other side of the River they saw a great smoke, and immediately after, such another signe made as they had made before; a little after that, three men, with a woman, in a little Boat came to them, which being come neare, the woman went ashore, the rest staying in the Boat; who talking a good while with the Indian, in a Language which Montezinus understood not; she returned to the Boat, and told to the three men what she had learned of the Indian; who alwayes eying him, came presently out of the Boat; and embraced Montezinus; the woman after their example doing the like; after which one of them went back to the Boat, and when the Indian bowed downe to the feet of the other two, and of the woman, they embraced him courteously, and talked a good while with him. After that, the Indian bid Montezinus to be of good courage, and not to looke that they should come a second time to him, till he had fully learned the things which were told him at the first time.

Then those two men comming on each side of Montezinus, they spoke in Hebrew, the 4th. ver. of Deut. 6. Semah Israel, adonai Elohenu adonai chad; that is, Heare O Israel, the Lord our God is one God.

Then the Indian Interpreter being asked, how it was in Spanish, they spoke what followes to Montezinus, making a short pause between every particular.

1 Our Fathers are *Abraham, Isaac, Jacob, and Israel*, and they signified these foure by the three fingers lifted up; then they joynd *Reuben*, adding another finger to the former three.

2 We will bestow severall places on them who have a minde to live with us.

3 *Joseph* dwells in the midst of the Sea, they making a signe by two fingers put together, and then parted them.

4 They said (speaking fast) shortly some of us will goe forth to see, and to tread under foot; at which word they winked, and stamped with their feet.

5 One day we shall all of us talke together, they saying, *Ba, ba, ba*; and we shall come forth as issuing out of our Mother the earth.

6 A certaine Messenger shall goe forth.

7 *Franciscus* shall tell you somewhat more of these things, they making a signe with their finger, that much must not be spoken.

8 Suffer us that we may prepare our selves; and they turning their hands and faces every way, thus prayed to God, **DO NOT STAY LONG.**

9 Send twelve men, they making a signe, that they would have men that had beards, and who are skillfull in writing.

The Conference being ended, which lasted a whole day, the same men returned on Wednesday, and Thursday, and spake the same things againe, without adding a word; at last Montezinus being weary that they did not answer what he asked them, nor would suffer him to goe over the river, he cast himselfe into their Boat; but he being forced out againe, fell into the River, and was in danger to be drowned, for he could not swim; but being got out of the water, the rest being angry, said to him; attempt not to passe the River, nor to enquire after more then we tel you; which the Indian interpreted to him, the rest declaring the same things both by signs, and words.

You must observe, that all those three dayes the Boat stayed not in the same place, but when those foure who came went away, other foure came, who all as with one mouth, repeated all the fore-mentioned nine particulars, there came and went above three hundred.

Those men are somewhat scorched by the Sun, some of them weare their haire long, downe to their knees, other of them shorter, and others of them much as we commonly cut it. They were comely of body, well accoured, having ornaments on their feet, and legs,

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leggs, and their heads were compassed about with a diuine cloth.

Montezinus saith, that when he was about to be gone, on Thursday evening, they shewed him very much courtesie, and brought him whatever they thought fit for him in his journey, and they said, that themselves were well provided with all such things, (i.e. meats, garments, stocks, and other things) which the Spaniards in India call their owne.

The same day, when when they came to the place where they had rested, the night before they came to the River, Montezinus said to the Indian; You remember Francis, that my Brethren told me, that you should tell me something, therefore I entreat you, that you would not thinke much to relate it. The Indian answered, I will tell you what I know, only doe not trouble me, and you shall know the truth, as I have received it from my fore-fathers; but if you presse me too much, as you seeme to doe, you will make me tell you lies; attend therefore I pray, to what I shall tell you.

Thy Brethren are the Sons of Israel, and brought thither by the providence of God, who for their sake wrought many Miracles, which you will not beleeve, if I should tell you what I haue learned from my Fathers; we Indians made war upon them in that place, and used them more hardly then we now are by the Spaniards; then by the instigation of our Magicians (whom we call Mohanes) we went armed to that place where you saw your Brethren, with an intent to destroy them; but not one of all those who went thither, came back againe; whereupon we raised a great Army, and set upon them, but with the same successe, for againe none escaped; which hapned also the third time, so that India was almost bereft of all inhabitants, but old men, and women, the old men therefore, and the rest who survived, beleeving that the Magicians used false dealing, consulted to destroy them all, and many of them being killed, those who remained promised to discover somewhat that was not knowne; upon that they desisted from cruelty, and they declared such things as follow:

That the God of those Children of Israel is the true God, that all that which is engraven upon their stones is true; that about the end of the World they shall be Lords of the world; that some shall come who shall bring you much good, and after that they have enriched the earth with all good things, those Children of Israel going forth out of their Countrey, shall subdue the whole World to them.

them, as it was subject to them formerly; you shall be happy if you make a League with them.

Then five of the chiefe Indians (whom they call Cazici who were my Ancestors, having understood the Prophecie of the Magicians, which they had learned of the Wise men of the Hebrewes, went thither, and after much entreaty, obtained their desire, having first made knowne their minde to that woman, whom you saw to be for an Interpreter, (for your Brethren will have no commerce with our Indians) and whosoever of ours doth enter the Country of your Brethren, they presently kill him; and none of your Brethren doe passe into our Country. Now by the help of that Woman we made this agreement with them.

1 That our five Cazici should come to them, and that alone at every seventy moneths end.

2 That he to whom secrets should be imparted, should be above the age of three hundred Moones, or Months.

3 And that such things should be discovered to none in any place where people are, but only in a Desert, and in the presence of the Cazici; and so (said the Indian) we keep that secret among our selves, because that we promise our selves great favour from them, for the good offices which we have done to our Brethren, it is not lawfull for us to visite them, unlesse at the seventy months end: Or if there happens any thing new, and this fell out but thrice in my time; First, when the Spaniards came into this Land; also, when Ships came into the Southerne Sea; and thirdly, when you came, whom they long wished for, and expected. They did much rejoyce for those three new things, because that they said, the Prophecies were fulfilled.

And Montezimus also said, that three other Cazici were sent to him by Franciscus, to Honda, yet not telling their names, till he had said, you may speake to them freely, they are my fellows in my Function of whom I have told you, the fifth could not come for age, but those three did heartily embrace him; and Montezinus being asked of what Nation he was, he answered, an Hebrew, of the Tribe of Levi, and that God was his God, &c. which when they had heard, they embraced him againe, and said: Upon a time you shall see us, and shall not know us: We are all your Brethren, by Gods singular favour; and againe, they both of them bidding farewell, departed, every one saying, I goe about my businesse; therefore

fore none but *Franciscus* being left, who saluting *Montezinus* as a Brother, then bade him farewell, saying, farewell my Brother, I have other things to doe, and I goe to visite thy Brethren, with other Hebrew *Caxici*. As for the Country, be secure, for we rule all the *Indians*; after we have finished a businesse which we have with the wicked *Spaniards*, we will bring you out of your bondage, by Gods help; not doubting, but he who cannot lye, will help us; according to his Word; endeavour you in the meane while that those men may come.

The Hope of ISRAEL.

SECT. I.



Tis hard to say what is certaine among the so many, and so uncertaine opinions concerning the originall of the *Indians* of the new World. If you aske, what is my opinion upon the relation of *Montezinus*, I must say, it is scarce possible to know it by any Art, since there is no demonstration, which can manifest the truth of it; much lesse can you gather it from Divine, or humane Writings; for the Scriptures doe not tell what people first inhabited those Countries; neither was there mention of them by any, till *Christop. Columbus*, *Americus Vesputius*, *Ferdinandus Cortez*, the *Marquessie Del Valle*, and *Franciscus Pizarro* went thither; and though hitherto I have been of this minde, that I would speake only of solid, and infallible things, (as those things are which concerne our Law) and the obscurity of the matter, making me doubt, whether it would be worth a while for me to attempt it; yet at last I was content to be perswaded to it, not that I looke to get credit by it, but that my friends, and all who seeke for truth, that have put me upon this work, may see how very desirous I am to please them.

I shall speake somewhat in this Discourse, of the divers opinions which have been, and shall declare in what Countries it is thought

the ten Tribes are ; and I shall close, after that I have brought them into their owne Country, which I shall prove by good reasons, following the Revelations of the holy Prophets, who I beleieve cannot be expounded otherwise, whatever some thinke ; yet I intend not to dispute these things, but according to my custome, shall lay down fairly, and faithfully, the opinions of the *Jewes* only.

S E C T. 2.

YOU must know therefore, that *Alexis Vaneegas* saith, that the first Colonies of the *West-Indies* were of the *Carthaginians*, who first of all inhabited *New-Spaine*, and as they encreased, spread to the Island *Cuba* ; from thence to the continent of *America* ; and after that towards *Panama*, *New-Spaine*, and the Isle of *Peru*. And he grounds himselfe on that reason, that as the *Carthaginians* (who of old did most use the Seas) to those of *Peru*, and the Inhabitants of *New-Spaine*, did make use of Pictures instead of Letters.

But this opinion doth not satisfie, because they anciently were white men, bearded, and civill in converse ; but contrarily those of *Panama*, *St. Martha*, and the Isles in *Cuba*, and *Barloven*, went naked. Further-more, who can thinke that the language which he saith, they first spoke, should be so soone changed, that it should be wholly another ; and there is no agreement between the one and the other. The learned *Arias Montanus* thinks, that the *Indians* of *New-Spaine*, and *Peru*, are the Off-spring of *Ophir* the sons of *Joktan*, the nephew of *Heber*. And he backes his opinion, by the name *Ophir*, which by transposition of letters, is the same with *Peru* ; and he adds, that the name *Parvaim* in the duall number, doth signify the *Isthmus* between *New-Spaine* and *Peru*, which first was called *Ophir*, then *Peru* ; and that these Countries are that *Peru*, from whence King *Solomon* brought Gold, precious Stones, &c. as in 1 *King. chap. 9. v. 10. Or 2 Chron. 9. 21*. This opinion seems more probable than the other, and may be backed by another name of the River *Pern*, which according to *Géomoras*, lyes in the second degree from the Equinoctiall line, from *Panama* 222. miles ; as also by the name of the Province *Jucatan*, which may be derived from *Joktan* the father of *Ophir*. But besides that, this notation is somewhat farre fetcht, it crosses what *Josephus Acosta* affirms in 1. *Histor. of Ind. c. 13.* who saith, that the name *Peru* was unknowne to the *Indians* themselves before those *Spaniards* gave that name. Add

to this what *Garcillasso de la Vega* in the first part of his Commentary on *Pern*, c. 4. saith, that when a certaine *Spaniard*, *Basco Nunez de Balboa*, lived in that Country, and asked a Fisher-man, what was the name of that Province, he answered *Bern*; (which was the Fisher-mans owne name, he thinking that was the question) and he farther said, that the name of the River where he fished, was called *Pelu*. Hence you may see, that *Pern* is made of both those words; which also many *Spaniards* besides him, we have mentioned, doe testifie. Besides, who can thinke that *Solomon* neglecting the *East-Indies*, a place so rich, and abounding with all things, should send a Fleet so farr off as to the *West-Indies*. Also we read in *1 King. 9.* that *Solomon* made ships in *Ezion-Geber* on the shoare of the red Sea, which also *Jehosaphat* did, with *Abaziah*, as *Ezra* saith, in *2 Chron. 20.* and it is certaine that those of those Countries went that ordinary way to *India*. And it will not follow, that because the holy Scripture sometimes saith, that they went to *Tarsis*, and sometimes; that they went to *Ophir*, that therefore both those places are the same; since that *Tarsis* is not, as some thinke *Carthage*, or *Tunes* in *Africa* for that the Navie of *Solomon* did not set sayle from *Joppa*, a port of the Mediterranean, but from *Ezion-Geber*, a Port of the red Sea, from whence they could not sayle to *Carthage*, but to the *East-Indies*. The answer of *Isaac Abarbanel* to that argument, cannot be admitted, who saith, that an arme of *Nilus* did run into the red Sea, and another arme ran into the Mediterranean, by *Alexandria* in *Egypt*; since it was never heard, that ships of great burden, did swim in those rivers; and would not he then have built his Navie in the Port of *Alexandria*? It is more true that *Tarsis* is the Ocean, or *Indian Sea*; and because they came into the Ocean, after that they had sayled over the red Sea, which is but narrow, therefore the Scripture saith, *They Sayled to Tarsis*. *Rabbi Jonathan ben Uzziel* followes this opinion, who in his Paraphrase, for *Tarsis*, puts (the Sea.) The same saith *Franciscus de Ribera*, in his Comment. on *Jonah*, and also *Rabbinus Josephus Cœn*, in his *Chronology*; who ascribe the word *Tarsis*, to the *Indian Sea*; because that *Ophir* is the same Country, which of old is called, *The Golden Chersonesus*; and by *Josephus*, *The Golden Land*; and at this day *Malacca*; from whence they brought Ivory, for the great number of Elephants which are there; none of which are in the *West-Indies*, and *Solomons* Navie stayed in those Ports of *India* three yeares, because they traded with the Inhabitants!

taunts ! I know that learned *Grotius*, and famous *de Laet* thinke differently ; as also those quoted by them ; but I shall not insist in confuting their opinions because I study brevity. I doe like of, in part, the opinion of the *Spaniards* who dwell in the *Indies*, who by common consent doe affirme that the *Indians* come of the ten Tribes. And truly they are not altogether mistaken, because in my opinion, *they were the first planters of the Indies* ; as also other people of the *East-Indies* came by that Streight which is between *India*, and the Kingdome of *Anian*. But that people, according to our *Montezinus*, made warre upon those Inhabitants the *Israelites*, whom they forced up unto the mountaines, and the in-land Countries, as formerly the *Brittaines* were driven by the *Saxons* into *Wales*.

S E C T. 3.

THe first ground of that opinion is taken from 2 *Esdra*. 13. v. 40. &c. (which we quote as ancient, though it be Apocryphall) where it's said, that the ten Tribes which *Salmanaſſer* carried captive in the reigne of *Hoseas*, beyond *Euphrates*, determined to goe into Countries farre remote, in which none dwelt, whereby they might the better observe their Law. And as they passed over some branches of *Euphrates*, God wrought Miracles, stopping the course of the Floud, till they had passed over ; and that Country is called *Arsareth*. From whence we may gather, that the ten Tribes went to *New-Spaine*, and *Pern*, and possessed those two Kingdoms, till then without Inhabitants. *Genebrardus*, quoting *Esdras* concerning that wandering of the ten Tribes, saith, that *Arsareth* is *Tartaria* the greater, and from thence they went to *Greenland*, for that *America* is lately found to be on that side farther from Sea, than it is upon other sides, being almost an Island, and they might passe from *Greenland* by the streight of *Davis* into the Country *Labrador*, which is now called *India*, being fifty miles distant from thence, as *Gomoras* saith in his History. The same journeying of the ten Tribes into *India*, is confirmed by that which *P. Matvenda* reports, That *Arsareth* is that Promontory which is neare to *Scythia*, or *Tartary* neare the Sea, called by *Pliny*, *Tabis*, where *America* is parted from the Country of *Anian* by a narrow Sea ; which also on that side parts *China*, or *Tartary* from *America* ; so that there might be an easie passage for the ten Tribes through *Arsareth*, or *Tartary* into the

the Kingdomes of *Anian*, and *Quivira*; which in time might plant the new world, and firme land; which in bignesse equals *Europe*, *Asia*, and *Africa* put together; *Alonsus Augustinus* counting from the shoare of the North Sea, from the Country of *Labrador* 3928 miles, and from *Sux* 3000. miles; but *Gomara* counts from *India* by the South, and *Sux*, 9300. miles; which space is bigge enough for the ten Tribes, that they may there spread in places hitherto unknowne.

SECT. 4.

HE strengthens this opinion, that in the Isle St. *Michael*, which belongs to the *Azores*, the *Spaniards* found Sepulchres under ground, with very ancient Hebrew letters, which *Genebrardus* hath Printed, in lib. 1.ibro. p. 159. From whence we gather, that in that inscription there is a mistake of the Letter (T.) for that the sense of it is, *How perfect is God. Sehalbin is dead. Know God.* Unless you will have them to be proper Names, and to signifie him that is dead, and his Father, in which sense for (M) you must read (B) and then the sense will be, *Meerabel seal, the Son of Matadel*; such names ending in (el) are common in Scripture, as *Raphael, Immanuel*, and the like. Let it suffice him who is pleased with neither of those conjectures, that *Hebrew* Letters were found there. And though that Island is remote from the *West-Indies*, yet it might be by accident that they might put in thither.

SECT. 5.

That seemes to be to the purpose which *Garcillasso de la Voga* saith in his Comment. on *Pern*, lib. 3. c. 1. That in *Tiahuanacu* a Province of *Collai*, among other *Antiquities*, this is worthy of memory. (being situated at the Lake which the *Spaniards* call *Chutuytu*) That among the great buildings which are there, one was to be seene of a very great pile, which hath a Court 15. fathoms broad; a wall that compasseth it, 2 furlongs high; on one side of the Court is a Chamber 45 foot long, and 22 broad; and the Court, the Wall, the Pavement, the Chamber, the Roofs of it, the entrance, the posts of the 2 gates of the Chamber, and of the entrance, are made only of one stone; the three sides of the Wall are an ell thick; the *Indians* say, that that House is dedicated to the Maker of the World. I conjecture that building to be a Synagogue,

built by the *Israelites*; for the Authors who writ about the *Indians*, tell us, that the *Indians* never use Iron, or Iron weapons. Also the *Indians* were Idolaters, and therefore it could not be that they should build an house to God. *P. Acosta in lib. 6. Ind. hist. c. 14.* mentions such buildings as are in that place; and he reports that he measured a stone which was 38. foot long, 18 foot broad, and six foot thick. *Petrus Cieza* in his first part of his *Chronicles of Peru, c. 87.* relates, That in the City *Gnamanga*, which is scituated by the river *Vinaque*, there is a vast building, which because then it seemed almost ruined by time, it therefore had lasted many yeares. He asking the neighbouring *Indians*, Who built that great Pile? He learnt, that it was made by a people (who were bearded, and white as the *Spaniards*) who came thither a long time before (and staid some time after) the *Indians* reigned there; and the *Indians* said, that they had received it from their Fathers by Tradition. The same *Cieza, cap. 10. 5.* of the Antiquity of *Tiguanac*, saith, that what the *Indians* boast to be very ancient, can by no means be compared with that Ancient building, and other things. From all which you may well gather, that the first Inhabitants of that place were the *Israelites* of the ten Tribes, because they were white, and bearded.

SECT. 6.

TO this opinion adde an argument taken from what Logicians call a *simili*; for he that will compare the Lawes and Customs of the *Indians* and *Hebrewes* together, shall finde them agree in many things; whence you may easily gather, That the *Indians* borrowed those of the *Hebrewes* (who lived amongst them) before, or after they went to the unknowne Mountaines. The *Indians* of *Jucatan*, and the *Acutzimitenses* doe circumcise themselves. The *Totoncs* of *New Spaine*, and *Mexicans* (as *Roman* and *Gomara* in the generall History of the *Indians* testifie) rend their garments, if there happen any sudden misfortune or the death of any. *Gregorius Gracius in Monarchia Indisssima*, an Isle of *Peru*, saith, that *Guanacapacus* hearing that his sonne *Anagnatpa* fled forsooke of the Army of his enemy, he rent his garments. The *Mexicans*, and *Totoncs*, or the *Totonacazenses* kept continually fire upon their Altars, as God commands in *Leuiticus*. Those of *Peru* doe the same, in their Temples dedicated to the Sun. The *Nicaragunzenfes* doe forbid their women who were lately brought a bed, to enter their Tem-

Temples, till they are purified. The inhabitants of *Hispaniola* thinke chole doe sin, who lye with a woman a litle after her childe-birth. And the *Indians* of *New Spaine* doe severely punish Sodomic. Many of the *Indians* doe bury their dead on the Mountaines; which also is the *Jewish* custome; and *Garcias* saith, the name *Chanan* is found in those Countries. You may wonder at this, that the *Indians* doe every fifty yeares celebrate a Jubilee, with great pomp, in *Mexico*, the Metropolis of the whole Province. Also that on the Sabbath day all are bound to be present in the Temple, to performe their Sacrifices, and Ceremonies. They also were divorced from their wives, if they were not honest. The *Indians* of *Peru*, *New Spaine*, and *Guatemala* did marry the Widdowes of their dead Brethren. May not you judge from these things, that the *Jewes* lived in those places, and that the *Gentiles* learned such things of them? Adde also to what hath been said, that the knowledge which the *Indians* had, of the Creation of the world, and of the universall Flood, they borrowed from the *Israelites*.

SECT. 7.

THe fourth ground of this opinion is, that the *Indians* are of a browne colour, and without beards; but in the new world, white, and bearded men were found, who had never commerce with the *Spaniards*; and whom you cannot affirme to be any other than *Israelites*; because also as they could never be overcome, so they shall never be fully knowne, as appears by what follows. *Petrus Simon* a *Franciscan*, in his History of finding out the firme Land, saith, that in the reigne of *Charles* the fifth, he commanded one called *Philippus de Utra* thither, to discover, and plant those Countries; that he found them unknowne toward the North of *America* about five degrees, in the Province of *Omegua*, which is neare the Province of *Panama*, and now is called *Gatagay*. And he having learned of their neighbours, the greatesse of that people both in wealth, and in war, he determined to war upon them. Who when they had marched a good way, at last found a rich City, full of people, and faire buildings; and not farre off two Husband-men tilling the ground; whom they would have made Prisoners; that they might be their interpreters. But when they saw themselves set on, they fled apace towards the City; but *Philippus d'Utra* and his Souldiers followed them hard on Horse-back, and had almost taken them; where-

whereupon the Husband-men stood still, and with their Speares wounded *Philip* in the breast, piercing through his Brest-plate made of wooll to keep off Arrowes. He wondering at the dexterity of that people, judged it a wiser course, not to make war upon that Province, and people so expert in warre, and who dared to resist armed men. Therefore he retreated with his Company. And to this day none goe to that people, neither is it knowne which way to goe to them. It is probable that they are *Israelites* whom God preserves in that place against the day of redemption. *Alonsus de Erzilla* testifies the same thing, in 2. part. *sua Arancania. Cant. 27.* where describing those places, he thus speaks in Spanish.

*Some Countries there, so populous are seen,
As one continued City; which have been
Never as yet discovered; but unknowne
To other Nations; have laine hid alone;
Not found by forreigne sword, nor forreigne trade
Doe either seeke, nor suffer to be made,
But unacquainted live, till God shall please
To manifest his secrets: shew us these.*

SECT. 8.

I*oannes Castiliannus Vicarius* living in the City *Pampelona* of *Nova Granada* in *Peru*, saith, that when *Gonzalus Pizarrus* had revolted from his people, he sent some to search out new Countries of the *Indians* who lived East-ward, whose number could never be knowne, because that (as some say) their Country is above two thousand miles in length, if you compute from the head of the river *Maragnon*, which runs neare *Andes of Cusco*, unto the place where it runs into the Sea, where therefore the River began to be navigable, *Petrus d'Orsua* being a Captaine, went by water, and his Souldiers with him, in Vessels called Canows; which when they were too small for the force of the streame, he built Brigandines, on the banke of the River *Guariaga*, which washing the Province *Chachapoyas*, runs into *Maragnon*. He was scarce gone aboard his Brigandines, when one of his own Souldiers named *Aquirre*, a stout man, killed him, who by common consent succeeded the flaine. When they had gone a litle way, they found a plaine without a mountaine, where many houses stood on each side of the banke of *Maragnon*, being built by
the

the *Indians*. They still went on for forty eight houres together, and saw nothing but tall, and white houses, which they feared to goe into, because the Inhabitants were numerous; and because they heard the noyse of Hammers; for which cause they thought the Inhabitants to be Goldsmiths. They went on still, and now sayled in the North Sea, but alwayes neare to the shoare of the Province of *Margárea*, where *Aquirre* was catcht by the Inhabitants and hanged; for they heard that he had killed his Captaine *Petrus de Orsua*.

S E C T. 9.

C *Aspar Bergarensis* (whom I have oft spoke with) went from the City *Lana*, which is in the Province of *Quiti* in *Peru*, and accompanied the Colonell *Don Diego Vaca de la Vega* going to seeke a new Country.

In the year 1622. they came to the Province *Jarguasongo*, which had been discovered by Captaine *Salines*; and they passed the Mountains *Cordillera*, where the River *Maragnon* is not above a stones cast over. In the Province of the *Inde Mainenses* they built a City, whose name was *St. Franciscus de Borja*, at *Esquilache*. In his company were one hundred *Spaniards* in Canows. Having conquered those *Indians*, and compelling them to sweare fealty to the King of *Spain*; the Colonell being instructed by the *Mainenses*, went to other places, after he had put a Garrison into his new City. Having sailed fifty leagues in the River (he found some Cottages of the *Indians* which there hid themselves) by favour of many Rivers which there run into *Maragnon*. When they had sayled into the River *Guariaga*, where *Petrus de Orsua* had built his Brigandines, and was killed by *Aquirre*; they asked the *Indians* whom they had taken (who were called *Guariaga*, from the Rivers name) what people doe live on the Rivers side? they told the Colonell, that five dayes journey off, there live men of tall stature, comely in presence, and have as great beards as the *Spaniards* have, valiant, and warlike, who are not skilled in Canowes, though the rest of the *Indians* use no other; he presently returned the same way he came.

S E C T. 10.

IN *Farnambuc* about forty yeares since, eight *Tabaiars* had a minde to looke out new Countries, and to see whether the Land that was beyond, and unknowne, were inhabited. They having spent

four moneths in travelling Westward, they came to mountains, to whose top they got with difficulty, and found a plaine which a pleasant river doth compass, by whose banke side dwelt a people who loved commerce, they were white, and bearded; and this five of the *Tubaires* (for three perished by the way, and only five returned) told to the *Brasilians* after nine moneths.

SECT. II.

IN our time, under King *Philip* the third, Captaine *Ferdinades de Quiros* being returned out of *India* (where he had spent most of his life) to *Rome*, he shewed a Table of Lands yet undiscovered. From thence he went to *Madrid*, and five ships were given him by the Governour of *Panama* (to whom he was sent) to perfect his designe. He began his journey, and was scarcely entred the South Sea, but he found Land, which he called, *The Isle of Solomon*, and *Hierusalem*, for reasons which he told me. He in his course of saying alwayes kept close to the shoare of those Islands; he saw those Islanders of a browne colour, and took many; others dwelt in greater Islands, and more fruitfull; these were white, and wore long garments of silk; and the Pilot being bid to bring his Ship neare the shoare, he split his Ship upon a Rock, (and the Islanders running greedily to the sight) which being sunke, the Captaine went thence, looking for the firme Land, which he found to be forty degrees beyond; and he went three hundred milles neare the shoare; and when he perceived the Country to be inhabited by the smoke which he saw, and would put into a Port on the side of the River, there ran to him many white men, of yellow haire, tall like *Giants*, richly cloathed, and of long beards. But one of the Vessels being wrecked in the bayes mouth, he was forced to put out to Sea; whereupon the Islanders sent two Challosi of a browne colour, (as the inhabitants were of the first Island) with sheep, and other provisions, and fruits, but desiring, and threatening them, if they did not depart. The Captaine brought those Challosi into *Spain*, from whom the *Spaniards* could learn nothing but by signes; and instead of answers, (when they were asked) would shew their beards, as if such those were, who were their Lords, and had sent them, and if they were asked about Religion, they would hold up their fingers to Heaven, implying, that they worshipped but one God. A little while after, they dyed in *Spain*. The Captaine returned to *Panama*, having lost his two Ships which were wrecked, and

and when the Governour sued him, by means of the Senators, who are over the *Indian* affairs, he was dismissed, and returned with his Ships into *Spain*, where he abode two yeares before, his matters were dispatched. But the King created him Marquesse of the Countries found out by him, and commanded to give him a good Army, where-with to compass his designs. But he scarce got to *Panama*, when he dyed, not without suspicion of being poysoned by the Governour.

SECT. 12.

That which I am about to tell, shall serve for a prooffe of that which I said of the *West-Indians*. A Dutch Mariner told me, that not long since he was with his ship in *America*, seven degrees towards the North between *Alaragon*, and great *Para*, and he put into an Harbour in a pleasant River, where he found some *Indians* who understood *Spanish*, of whom he bought Meats, and Dyewood; after he had stayed there six moneths, he understood that that River extended eighteen leagues towards the *Carybas Indians*, as far as the ship could goe; and that the River is divided there into three branches, and they sayling two months on the left hand, there met them white men, and bearded, well bred, well clothed, and abounding with gold and silver; they dwelt in Cities enclosed with wals, and full of people; and that some *Indians* of *Oronach* went thither, and brought home much gold, silver, and many precious stones, which he having understood, sent thither some Sea-men; but the *Indian* dyed by the way, who was their guide, and so they did not proceed; but stayed there two months, and trucked with the *Indians* who were sixty leagues from Sea. That Province is called *Jubia*, and is subject to *Zealand*; they have no commerce with the *Spaniards*, and the inhabitants travell securely every way. I heard that story by accident from that Dutch Master of the Ship; whence some of us guessing them to be *Israelites*, had purposed to send him againe to enquire more fully. But he dyed suddenly the last yeare, whence it seemes that God doth not permit that those purposes should take any effect till the end of dayes.

SECT. 13.

Yet I give more credit to our *Montezums*, being a *Portingall*, and a *Jew* of our Order; some in a City of *Portingal*, called

Villegaignon, of honest and known Parents, a man about forty yeares old, honest, and not ambitious. He went to the *Indies*, where he was put into the Inquisition, as the successor of many who were borne in *Portingal*, and descended from them, whom the King of *Portingal*, *Don Manuel* forced to turne Christians: (O wicked, and unjust action, saith *Oserius*; and a little after, *This was done neither according to Law, nor Religion*;) and yet to this day they privately keep their Religion, which they had changed, being forced thereto. He being freed from the Inquisition, very diligently sought out these things, and oft spoke with those men, and then was not quiet till he came hither, and had told us that good newes. He endured much in that journey, and was driven to great want, so that no house would give him food, or give him money for his worke. I my selfe was well acquainted with him for six months together that he lived here; and sometimes I made him take an Oath in the presence of honest men, that what he had told, was true. Then he went to *Farnambuc*, where two yeares after he dyed, taking the same Oath at his death. Which if it be so, why should not I beleve a man that was vertuous, and having all that which men call gaine. And who knowes but that shortly the truth of that Prognostick may appeare, which our *Momezinus* learned from the *Mohanes*; answerable to that which *Jacobus Vernus* an Astrologer of *Prague* writ after the apparition of the Comet in *Ann. 1618.* and dedicated to his Highnesse the Prince *Palatine*, where he thus discourseth: The Comet going towards the South, doth intimate that the Cities and Provinces which God doth threaten, are those of the *West-Indies*, which shall revole from the King of *Spain*, who will finde that losse greater then he imagined, not that the *Indians* rebell against him of themselves, but that they are provoked to it being stirred up by others. Neither did the Comet only fore-tell that, but the eclipse of the Sun, which was in that Country the yeare before. Thus far the Astrologer. Our ancient Rabbins say, though we doe not beleve the Astrologers in all things, yet we doe not wholly reject them, who sometimes tell truth.

SECT. 14.

Thus farre of the *West-Indies*, of which *Isaiah* may be understood (because it lyes in the midst of the Sea, and also had many Islands) in *Isa. 60. 9.* *The isles shall waite for me, and the ships of Tarshish first, to bring their Sons from far, their silver and*

and their gold with them, Jer. 31. 10. *Hear the Word of the Lord O ye Nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, Psa. 97. 1. The Lord reigneth, let the earth rejoyce, and the multitude of isles be glad, Where part of the ten Tribes doe dwell unknown to this day.*

S E C T. 15.

YOU must know, that all the ten Tribes were not carried away at the same time. *Pul* the King of *Assyria* (as I shew in the second part of my Reconciler) conquered, and carried away the Tribes of *Reuben*, *Gad*, and halfe *Manasseh*, in the reigne of *Pika*, as you may see in *1 Chron.* 5. 26. and *Josephus* in li. 9. c. 11. *Tiglah-pileser* eight yeares after took *Ijon*, *Abel-beth-maachab*, *Hazor-Gilead*, *Galilee*, all the land of *Nephthali*, and he carryed away all the Captives into *Assyria*, in *2 King.* 15. 29. At last *Shalmaneser* King of *Assyria*, nine yeares after, in the reign of *Hoshea* the Son of *Elah*, besieged *Samaria* three yeares; which being taken, he carried away. *Hoshea*, with the rest of the Tribes, in *2 King.* 17. 6. Of those three times the Prophet *Isaiah* speaks, *Isa.* 9. 1. saying, the first captivity was gentle, if you compare it with the last, which was grievous, and unsufferable, when the Kingdome and Monarchy of *Israel* ceased.

S E C T. 16.

THE ten Tribes being conquered at severall times, we must thinke they were carried into severall places. As we beleeve they went to the *West-Indies* by the strait of *Anian*, to we thinke that out of *Tartary* they went to *China*, by that famous wall in the confines of both. Our argument to prove it, is taken from the authority of two Jesuites, who erected their Colledges in those Countries. *Nicholaus Trigantium* a Dutch-man in his discourse of the Christian expedition under-taken by the Jesuites to *Sina*, saith, We finde that in former time the *Jewes* came into these Kingdomes. And when that society had for some yeares leaved it selfe in the Court of the *Pequinenses*, a certaine Jew came to *P. Mathaus Riccius*; he was borne in *Chamsamfu* the metropolis of the Province *Hunan*, and was surnamed *Ogay*; and now being licenced to the degree of a Doctor, he went to *Pequin*. But when he read in a certaine Booke writ by a Doctor of *China*, concerning the *European* affaires, That our

fathers are not *Sarazens*, and know no God but the Lord of Heaven and Earth; and would perswade himselfe that ours did professe the Law of *Moses*, he went into the Church with *P. Mathæus Riccius*. On an Altar there was the effigies of the Virgin *Mary*, and the childe *Jesus*, whom *St. John* his fore-runner worshipped with bended knees; now that day was the Holy-day of *John* the Baptist. The *Jew* thinking it was the effigies of *Rebecca*, and her two Sons, *Jacob* and *Esau*, he bowed also to the Image, but with this Apology, that he worshipped no Images, but that he could not but honour these who were the Parents of our Nation. And he asking if the four Evangelists on both sides of the Altar, were not four of the twelve sons of *Jacob*; the Jesuite answered, Yes, thinking he had asked of the twelve Apostles. But afterward the *Jew* acknowledged to the Jesuite that he was an *Israelite*; and he found the Kings Bible, and acknowledged the *Hebrew* Letters, though he could not read them. By this occasion our people learnt, that ten or twelve families of *Israelites* were there, and had built a very near Synagogue which cost ten thousand Crownes, in which they have kept the five Bookes of *Moses* with great veneration for six hundred yeares. He also affirmed, that in *Hamchen* the Metropolis of the Province *Chequima*, there are sixte more Families, with a Synagogue; and else-where that many Families live without a Synagogue, because that by little and little they are extinguished. He relating many things out of the Old Testament, he differed but little in pronouncing those names. He said, that some among them were not ignorant of the *Hebrew* Tongue, but that himselfe had neglected it, having studied the *China* Tongue from a Childe. For which cause he was counted almost unworthy of their society, by the Ruler of the Synagogue. But he chiefly looked after this, that he might get to be Doctor. Three yeares after *P. Mathæus Riccius* sent one of our brethren to that Metropolis, who found all those things true. He compared the beginnings, and endings of the Bookes which the *Jews* keep in their Synagogue, with our Pentateuch, and saw no difference, this only, that those had no prickes. The other Jesuite is *Alfonso Cinedra*, who likewise saith, that there is a great number of *Jews* in the Province of *Oraensis* on the West part of *China*, who know nothing of the coming, and suffering of *Jesus*. And he from thence gathers, that they are of the ten Tribes, (which opinion I also am of) because those *Chineses* observe many *Jewish* Rites, which you may see in a manuscript, which

the noble *Juchimsa Wicofortius* hath. And why might not some of them saile from *China* to *New-Spaine*, through the streight betwixt *China*, and *Anian*, and *Quivira*, which doe border upon *New-Spaine*; and from thence they went to the Isles of *Panama*, *Peru*, and those thereabouts. These in my judgement are those *Chineses* of whom *Isaiah* speaks, Chap. 49. vers. 12. (treating about *Israels* returne to his Country.) Behold, these shall come from asfarre, and these from the North, and from the West, and these from the Land of *Sinim*. And so *Ptolomy* in lib. 7. c. 3. tab. 11. calls it The country of *Sinim*, or *Sina*; and this is the true sense of the words; *Aben Ezra* therefore is mistaken, who derives it of *Sené*, a bush, or wood, which he placeth in *Egypt*.

SECT. 17.

I Could easily beleeve, that the ten Tribes as they increased in number, so they spread into more Provinces before-mentioned, and into *Tartary*. For *Abraham Ortelius* in his Geography of the World, and Map of *Tartary*, he notes the place of the *Danites* which he calls the Hord, which is the same which the Hebrew *Jerida*, signifying *A descent*. And lower, he mentions the Hord of *Naphthali*, possessed by *Purza* in the year 476. *Schikhardus* in his *Tarich* or series of the Kings of *Persia*, amplifies the History of this War, where in lib. 4. of *Arathias* he thus saith, *A little after, when they were eased of that Plague, (sc. 7. yeares drought) in the time of the Emperor Zeno, Firuz made a double warre with Naphthali, in which at last he was destroyed. For first of all he was brought to the frontiers of places unknowne; who then sought for peace upon this condition (and obtained it) that he should sweare that he would never after provoke them; and that he should doe reverence to this Conquerour in token of subjection: which afterward by the counsel of the Magicians he performed craftily, for he bowed towards the Eastern Sun, that his owne people might thinke that he bowed rather to the Sun (after his Country custome,) then to honour his Enemy. But he did not truly performe that first agreement, though approved by Letters Patents; who because he could not digest the disgrace of bowing to his Enemy, he prepared a new Army and went against them; but a second time he being entrapped by the craft of the Country, he lost his life, and many with him, in a conflict which the Naphthalites had prepared for him, having dressed*

it over with reeds, and some earth throwne a top; they having left in the middle some high grounds, and trees where their Scouts were, that their stratagem might not be found, and that the Persians might more confidently attempt the ditch. Thus a rash King paid for his perfidy, he excelling more in daring, then in counsell, as Agathias saith. The patent by which peace had been agreed, was hung upon a speare, and might be seene of him at distance, that he might remember his Oath, repent, and desist from his enterprise: but he cared little for that. But when by his unexpected fall he saw he should dye, it is said that he pulled off from his right eare a pearle of huge bignesse, and whitenesse, and least any after him should finde it (more likely that his corps should not be knowne) he threw it a great way off. The same Author askes, who those Naphthalites were, and by many arguments he proves that they are the relicks of the Jewes; saith he, *I doe wholly thinke that they are the relicks of the Jewes of the Tribe of Naphtali, whom Triglath Pileser the Assyrian carried into those places, in 2 King. 15. 29.* For 1. The name, in the best copies of Agathias, which Lewendavius hath mended, is the same fully; in other Bookes it wants nothing but an (h) now it is scarce possible that in a word of many syllables that should fall out by chance. 2. Their countenance discovers it, for as Procopious L. C. saith, they are not blacke, or foule in their countenance, as the Huns are among whom they live, but the only white men of that Country; that it may evidently appeare that they came from some other place thither. 3. Their manners agree, for the same Author saith, that they are not Nomades, as the Huns who are unconstant in their dwelling, and eate up one place after another; but they inhabite one certaine place. Besides, they observe Law and equity, as the Romans; and have pollicy, being well governed by their Prince: both which is rare among their neighbour Nations. Also they doe not lay abroad their dead, as the Barbarians doe, but they decently cover them with earth. Lastly, their journalls doe testifie that many Jewes live there, especially in the mountaines, who have searched to the mid-land countries of East Asia. R. Benjamin. f. 23. From thence (the coast of Persia) is 28. dayes journey to the mountaines Nisebor, which are neare the river Gozan. The Israelites which come from thence into Persia, say, that there in the Cities of Nisebor, are four Tribes (sc. Dan, Zebulon, Alor, Naphali,) of the first captivity, which Shalmaneser the

the Assyrian carried thither, as in 2 King. 17. 6. he brought them to Habor, and Halah, the river Gozan, and the Mountaines of Media. The compasse of that Country is twenty dayes journey; and they possesse Cities, and Castles upon the Mountaines; by one side of which, runs the river Gozan; neither are they subject to the Nations, but have a Governour over them, by name R. Joseph Amarkela a Levite, and there are among them some who study wisdom. They sow, and reap; yea they wage war to the Country of Cuth. In the same place Ortelius adds, in the Country Tabor, or Tibur (which Solinus commends, in c. 49.) they dwell a people, who though they have lost the holy writings, they obey one King, who came into France, in Ann. 1530. and spoke with Francis the first, was burnt at Mantua by the command of the Emperour Charles the fifth, because that he did privately teach Judailm to Christian Princes, and to the Emperour himselfe. Bate-
rus saith the same in his relations of the farthest part of Tartary. But both theie were deceived; for Rabbinnus Josephus Cohon, a man worthy to be beleaved, relates this more truly in his Chronology, saying, that the Jew who came out of that Country, was the brother of the King of the Israelites, was called David the Reubenite; and having leene India in his passage, he came to Portugal, where he converted the Kings Secretary to Judailm, who fled from thence with him, taking the name of Selomoh Molho; he in short time was so well veried in the Law, yea in the Cabala it selfe, that he made all Italy admise him. The Secretary together with the Reubenite, endeavoured to draw the Pope, Charles the fifth, and Francis the first to Judailm. Selomoh Molho was taken at Mantua, and burnt alive, in the yeare 1540. He yet was offered his life, if he would turne Christian. The Reubenite was by Charles the fifth carried prisoner into Spaine, where he shortly after dyed. Abraham Erisol Orchotolam remembers the Reubenite, saying, Forty five years agoe David Reubenita, a Prince of the Israelites, came from Tabor, a Province of Tartary, into Europe, who said that two Tribes are there; and other Tribes a little farther, under their Kings, and Princes, and also an unspeakable number of people. Perhaps the Province Tabor is the same that Habor; which is mentioned in 2 King. 17. 6. that the ten Tribes, were brought by Salmaneser to Habor, and Halah; now the Hebrew letters (h) and (r) are neere in fashion. Eldad Danita of the Tribe of Dan, came out of those Coun-
tries

times five hundred yeares agoe (a letter from whom, which we call *Sephar Eldad Damita*, is kept to this day) and being examined by the Rabbins, was found, an approved man. The learned Rabbi *David Kimhi*, who lived 450. yeares since, in *etymol.* *suo* in the word *Se-gub*, he saith, Rabbi *Jonah* writes of the name of Rabbi *Juda Aben Karis*, that he heard *Eldad Damita* say, &c. And so what I said is true, as appears by the testimonies produced.

SECT. 18.

PART of the ten Tribes also live in *Ethiopia*, in the *Habyssin* Kingdom; as divers *Habyssins* reported at *Rome*. *Boterus* in his relations speaks the same thing, that two potent Nations doe live neare *Nilus*, and that one of them is that of the *Israelites*, who are governed by a mighty King. A Cosmographer who hath added notes to *Ptolomyes* tables, saith thus in his table of *New Africa*; that part of *New Africk* was unknowne of old, the head of *Nilus* not being knowne, which is in the Mountaines of the Moone, as the Ancients call them; where there dwels a great number of *Israelites*, paying tribute to *Prefter John*. Rabbi *Abraham Frisol* in the Book already quoted, saith, that in his time some who had been in those Countries, reported the same to *Hercules* the Duke of *Ferraria*. And without question from hence the *Habyssins* learned Circumcision, the observation of the Sabbath, and many more Jewish rites. Of these *Isaiah* seemes to speake, in *Isa.* 18. 1, 2. *Woe to the Land which is under the shadow of sails doth saile beyond the rivers of Ethiopia, to whom* (the Prophet saith) *are sent Ambassadors in ships of Balthus*, (such as the *Ethiopians* use, commonly called *Atmadia*. Bring back a people driven out of their Country, and torn, and more miserable then any among us. Gifts shall be brought to the Lord of Sebaoth, in the place where the name of the Lord of Sebaoth is worshipped, in the mount *Sion*. The Prophet *Zephany* saith the same in *Zeph.* 3. 9, 10. Then will I give to the people that they speaking a pure language, may all call upon the name of God, whom they shall serve with reverence; from beyond the rivers of *Ethiopia* they shall bring to me for a gift, *Haray* the daughter of my despoiles; (that is, the Nations of *Ethiopia*.) Which agrees with that of *Isa.* And your Brethren, (which are the ten Tribes) shall bring gifts to the Lord.

S E C T. 19.

And without doubt they also dwell in *Media*; from thence they passed *Euphrates*, whither they were first brought, as in 2 *King.* 17. 24. and in the book of *Tobit.* *Josephus* also speaks of them in the Preface of his Book of the War of the *Jewes*, that the *Jewes* did think that their brethren, who dwell beyond *Euphrates*, and farther, would rebell against the Romans. *Agrippa* in his Oration to the people of *Jerusalem*, that they would not rebell against the Romans, speaks thus; *What associates doe ye expect to joyne with you in your rebell on, and war? doth not all the known world pay tribute to the Romans? Perhaps some of ye hope to have help from them beyond Euphrates.* And in lib. 2. *Antiquit.* c. 5. speaking of those who in the time of *Ezra* returned from *Babylon* to *Jerusalem*, he saith, *All Israel dwelt in Media; for two Tribes only dwell in Asia, and Europe, and lived subject to the Romans; as the other ten on the other side Euphrates, where they are so many, that they cannot be counted.* It is not therefore to be doubted, the people encamping after their first transportation, they sought out new places, which we have formerly mentioned.

S E C T. 20.

Lastly, all thinke, that part of the ten Tribes dwell beyond the river *Sabbathian*, or sabbaticall. *Rabbi Johanan* the Author of the *Jerusalem Talmud*, who lived 160. years after the destruction of the second Temple, saith in his treatise of the *Sanhedrim*, cap. 17. That the ten Tribes were carryed into three places, *sc.* to the Sabbaticall river, to *Daphne* the suburbs of *Antioch*, and thither where a cloud comes downe and covers them; And that they shall be redeemed from those three places; for so he opens that place of *Isa.* Ch. 49. 9. *That they may say to the Captives, Go forth, (sc. to them who are at the Sabbaticall river) to them that are in darknesse, shew your selves, (sc. to them who are compassed with the cloud) and to all, they shall be refreshed in the wayes, (sc. to them who live in Daphne of Antioch which is in Syria.)* Whence you may observe, that the learned man *l' Empereur* translated it ill, at the sides of *Antioch*, whereas *Daphne* is the proper name of a pleasant Grove near *Antioch.* *Sedar olam* makes mention of that cloud; and calls them *mountaines of obscurity*, And in *Talmud tractat. Sanhedr. c. 11.*

R. Jonathan ben Uziel, who lived a hundred yeares before the destruction of the second Temple, in *Exod.* 34. 10. where the Lord saith, *I will doe wonders before all thy people, such as was never done in the whole earth, or in any Nation, &c.* and he refers all those things to the transportation of the people. *He shall draw them to the rivers of Babylon: and shall carry them to the Sabbaticall river, and shall teach them, that those miracles were never performed to any Nation of the known world.*

Our ancient Rabbins in *Beresit Rabba* (no mean book) in *Perafach*, do say that *Tornunfus* asking how it should appeare that the day which we keep, is the seventh day, on which God rested after the creation of the world; *Rabbi Aquebah* (who lived 52 yeares after the destruction of the second Temple) answered by an argument taken from the stones of the Sabbatical River, which in the six dayes are tossed up and down with a continuall motion, but do rest on the Sabbath day and move not. The same is said in the *Babylonian Talmud*, tractat. *Sanhed.* c. 7. & in *Tanuk Perafach*: c. 9. In eodem *Beresit Raba*, in *Perafach* 37. *Rabbi Simon* saith, *The ten Tribes were carried to the Sabbaticall river but Juda and Benjamin are dispersed into all Countreys.* In *Afrim Raba*, the last verse of the Song, its said, *Our bed is flourishing*; that it is meant the ten Tribes, which were carryed to the Sabbaticall river; and that river running all the week, doth cause the ten Tribes there remaining to be shut up; for though on the seventh day the river doth rest, yet it is forbidden by our Law to take a journey then; and for that reason they remained there miraculously, as lost, and concealed from us, So that of *Isa.* 49. *That they say to the prisoners, go forth,* is interpreted of them in *Jalcut. R. Aquebah* after the same manner explains that of *Levit.* 36. 38. *And ye shall perish among the heathen.* And that of *Isa.* 27. ult. *And they shall come, who were ready to perish in Assyria.* Because they are remote from the rest, therefore another Rabbi in *Bamibar Raba Parasa* 16. applies to them that of *Isaiah* 49. 12. *Behold them who come from farre:* that to all those Authors mention that River.

The testimony of *Josephus* is famous, *lib.* 7. *de Bel. Jud.* cap. 24. saying, *The Emperour Titus passing between Arca, and Raphana, Cities of King Agrippa, he saw the wonderfull river, which though it be swift, yet it is dry on every seventh day; and that day being past, it resumes its ordinary course, as if it had no change; and it always*

always observes this order. It is called Sabbaticall; from the Plemme feast of the Jews, because it imitates their rest every seventh day. I know some do otherwise expound those words of Josephus, but they hit not his meaning, as appears by this, that he calls the River, Sabbathio, or sabbaticall: which word cannot be derived but from Sabbath; and who doth not see that it ceaseth to flow, or move, on the Sabbath day; and so Josephus must be understood according to my sense. Pliny also confirms this opinion. *lib. 1. Nat. hist. c. 2.* he saith, *In Judea a River lies dry every Sabbath*; yet I think Pliny is deceived and ill informed when he saith it is a River in Judea; neither is to be found in Judea, but in another place, where many Jewes live. *R. Solomon Jarchi* who lived 540. years since mentions that River in *Comment. Talm.* saying, The stones, and sand of that River do continually move all the six dayes of the week, until the seventh. *R. Mardochius Japhe* in his learned book *Jephe Thoar* saith, The *Arabians* derive Sabbathion from the Sabbath, who use to adde the paticle (ion) to adjectives. The same saith, that it was told him of an hour-glasse filled with the sand of Sabbathion, which ranne all the weeke till the Sabbath, And I heard the same from my father; which testimony I account as good, as if I saw it my selfe; (for fathers do not use to impose upon their sons.) He told me that there was an Arabian at *Lisborn*, who had such an hour-glasse; and that every Friday at evening he would walk in the street called the new street, and shew this glasse to Jewes who counterfeited Christianity, and say, *Ye Jewes, shut up your shops, for now the Sabbath comes.* Another worthy of credit, told me of another hour-glasse, which he had some years before, before the Port *Mysketa*. The Cad, or Judge of that place, saw him by chance passing that way, and asked him, what it was? he commanded it to be taken away; rebuking the Mahomitans, that by this, they did confirme the Jewish Sabbath. I should not speak of these glasses, if the authority of such a man whom I have alledged, did not move me; though I beleve that God did not only work that miracle, that he might keep part of the ten Tribes there, but other also, as you may see in *Esdra. R. Moses Gerunden* is a learned Cabalist, and Interpreter of the Law in *Parasa Azizim*, thinks the River Sabbathion to be the same with Gozan, of *Gnz*, which signifies to snatch away, because except the seventh day, on all the other, it carries with it, by its swiftnesse, the very stones. Of this there is mention in *2 King.* whether the King of *Assyria* led his cap-

tives; and so relates *Benjamin Tudelensis* in his journall, that part of the ten Tribes dwelt at the bank of that River. But I know not where the River Gozan is. In the year 5394. that is, 15 years ago in the City *Lubin*, two *Polonians* after they had travelled long, they wrōt in Dutch a book of the originall of the Sabbaticall River, but the Senate commanded it to be burnt at the Mart of *Breslaw* by the perswasion of the Jesuites. *Abraham Frisal* in his *Orchor Olam*. c. 26. will have this River to be in *India*, he saith, *The head of the Sabbaticall river is in the country of Upper India, among the rivers of Ganges.* And a little after, *The Sabbaticall river hath its originall from the other side of Kalikout* (which lyes far above the bound of *Lamik*, which he placeth beyond the *sinu Barbaricus*) and it parts the Indians from the Kingdome of the Jewes, which river you may certainly find there, Though he takes *Gozan* for *Ganges*, for some nearnesse of writing; yet its not to be doubted that in that place there are many Jewes, witnesse *Johannes de Bairos* in his *Decads*. *Eldad Danita* speaking of the four Tribes: which he placeth at *Gozan* saith, *The Sabbaticall river is among them.* *Josephus* saith, that *Titus* saw the Sabbathion between *Arca* and *Raphanea*. Which testimony seems the truer, because its not to be thought that *Josephus* would tel a lie of him, by whom he might be rebuked. I think that ye must look for it not far from the *Caspian Sea*: and I am not alone in this opinion. What ever it be it appeares that this river is somewhere, and that part of the ten Tribes are hid there; and I may say with *Moses* in *Dent. 29. 28, 29.* *And the Lord cast them out of their land in anger, and in wrath; Secret things belong to the Lord our God.* For it is not known when they shall return to their Countrey, neither can it perfectly be shewed where they are, God suffering it, as its said in *Dent. 32. 26.* *I determined to cast them forth unto the ends of the earth, and to make their remembrance cease from among men.* As if he should say, I wil cast them unto the furthest places of the world that none may remember them; and therefore they are truly in Scripture called *imprisoned*, and *lost*.

SECT. 21.

NEither is there weight in the Argument which some have brought to me, if they be in the world, why doe we not know them better? There are many things which we know, and yet know not their original; are we not to this day ignorant of the heads of the four Rivers

Rivers, *Nilus*, *Ganges*, *Euphrates*, and *Tigris*? also there are many unknown Countries. Besides, though some live in knowne and neighbour Countries, yet they are unknown by being behind Mountains; so it happened under the reign of *Ferdinand*, and *Isabel*, that some Spaniards were found out by accident, at *Batueca*, belonging to the Duke of *Alva*, which place is distant but ten miles from *Salamanca*: and near to *Placentia*, whither some Spaniards fled, when the *Moor*s possessed *Spaine*, and dwelt there 800 years. If therefore a people could lie hid so long in the middle of *Spaine*, why may we not say that those are hid, whom God will not have any perfectly to know, before the end of days?

And these things we have gathered concerning the habitations of the ten Tribes, who, we beleave, do still keep the Jewish Rites, as in 2 *King*. 17. 26. when the Israelites were carried captive by *Salmaneser*, and those of *Cuthah* came in their stead, an Israelitish Priest was sent by the King, to teach them, because Lyons infested them, for that they were ignorant that there was another worship used in the land: but when the Priest saw that it was impossible to take that people wholly off from Idolatry, he permitted them to worship divers gods, so that they would acknowledge one, to be the mover of all things. The same is also sufficiently proved out of all the Histories which we have alledged. And our brethren do keep the law more zealously out of their land, then in it, as being neither ambitious, nor contentious (which hath sometimes happened with the family of *David*) by which means they might easily erre in the true Religion, not acknowledge *Jerusalem*, and withdraw that obedience, which is due to the Lord, and to his Temple.

SECT. 22.

WE learne out of the first of *Ezra*, that none of the ten Tribes entered the second Temple: for it is said that only some of the Tribe of *Judah*, and some of *Benjamin* did returne. *Ezra* also saith the same in the first of *Chronicles*, that *Salmaneser* carried the ten Tribes to *Hala*, *Habor*, and *Hara*, and to the river *Gozan* to this day: so that you may gather that at that time they were there. So likewise *Josephus* in *Antiq. Ind. lib. 11. c. 5.*

Perhaps some will say, since *Media* and *Persia*, are near to *Babylon*: why did they not return to *Jerusalem* with the two Tribes? I answer, because so few of the two neighbouring Tribes did return from thence

thence to *Jerusalem* for that they were wel seated in *Babylon*; or else because they heard the Prophets say, that they must not look for any redemption but that which was to be at the end of dayes. How then can we thinke that they, who were more remote, and also had learnt the same things of the Prophets, should leave their place, perhaps to suffer new mileries, and calamities? Besides, we doe not read that *Cyrus* gave leave to any to return, but only to the two Tribes of *Juda* and *Benjamin*. And also it is probable (as some Authors affirme) that they could not goe up from thence, because they had continually Wars with the neighbour people.

S E C T. 23.

Hitherto we have shewed that the ten Tribes are in divers places, as in the *West-Indies*, in *Sina*; in the confines of *Tartary*, beyond the river *Sabbathion*, and *Euphrates*, in *Media*, in the Kingdom of the *Habysins*; of all which the Prophet *Isaiah* is to be understood, in *Isa. 11. 11.* *It shall come to passe in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Sinear, from Hamath, and from the Islands of the Sea.* From whence you may gather, that it is meant of those places where the ten Tribes dwell. *Syria* and *Egypt* shall be the two places of their generall meeting; as more fully hereafter.

Pathros, is not *Pelusium*, nor *Petra*, but *Parthia*, neare to the Caspian Sea, where I thinke, with many others, the Sabbaticall river is. Although there is a *Pathros* in *Egypt*, as the learned *Samuel Bochartus* saith in his holy Geography.

Chus, according to common opinion, is *Ethiopia*, as is proved out of *Jer. 13. 23.* and in this place of *Jeremy* are meant the *Israelites*, who live in the Country of the *Abyssins*.

Elam, is a Province in *Persia*, as it appears in *Dan. 8. 2.* where are desert places, in which, perhaps, the remnant of the ten Tribes is.

Shinar, is a Province about *Babylon*, as in *Gen. 10. 10.* where *Babel* is said to be in *Shinar*; and *Dan. 1. 2.* it is said, that *Nebuchadnezzar* carryed the holy Vessels to the Land of *Shinar*.

Hamath, there are many *Hamaths* mentioned in the Scripture, many understand it of *Antioch*; but because Geographers reckon up 12. places

places named *Antioch*; therefore we can assure nothing for certain; but I thinke, that that is meant, which is placed in *Syria*. The seventy Interpreters by *Hamath*, understand the Sun, from *Hamath* the Sun; and they translate it, From the rising of the Sun; and I thinke it is no ill translation; for hereby all the *Israelites* who are in greater *Asia*, *India*, and *Sina*, may be understood.

The Islands of the Sea; so almost all translate it; but I thinke it is to be rendred *The Islands of the West*, for (*iam*) in holy Scripture signifies *The West*, as in *Gen. 28. 14.* and in many other places; and upon this account those *Israelites* are implied, who are Westward from the Holy Land, among whom the *Americans* are.

SECT. 34.

THE Prophet adds in *Isa. 11. 12.* *And he shall set up a signe for the Nations, and he shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the foure quarters of the earth.* Where he notes two things; 1. That he calls the *Israelites* out-casts, but the *Jewes* scattered; and the reason is, because the ten Tribes are not only farre off from the Holy Land, but also they live in the extremities and ends of Countries; from whence the Prophet calls them *cast-out*. But he doth not say, that the *Israelites* are to be gathered from the foure quarters of the Earth, because they are not so dispersed through the World, as the Tribe of *Judah* is, which now hath Synagogues, not only in three parts of the World, but also in *America*. The Prophet adds in *ver. 13.* *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off.* For then there shall be no contention between *Judah*, and the ten Tribes, which are comprehended under the name of *Ephraim*, because their first King *Jeroboam* was of that Tribe. And then, as it is in *Ezek. 37. 22.* *One King shall be King over them all, and they shall be no more two Nations, neither shall they be divided any more into two Kingdoms.* There shall be one King to them both, of the family of *David*. Also the Lord at that redemption will dry up *Nilus*, and *Euphrates*, and will divide it into seven streames (answerable to his drying up the red Sea, when they came out of *Egypt*) perhaps that the seven Tribes, which are in those parts, may goe over it; as they passe into their Country, as *Isaiah* saith in *ch. 27. 12, 13.* *And it shall be in that day, and he shall shake off from the bank of the river, (some understand Euphrates) unto the river of Egypt (Nilus) and ye, O children of Israel, shall be gathered one by one.* Which was never done in the captivity of *Babylon*.

The Prophet *Isaiah* saith in chap. 11. 11. *that he will return them the second time, &c.* Now the redemption from *Babylon*, cannot be called such an one, because all of them were not brought back to their Country. But the redemption shall be universall to all the Tribes, as it was when they went out of *Egypt*, which redemption shall be like the first in many things, as I shewed in the third part of my *Reconciler*; and so it may be called the second, in reference to that first from *Egypt*. Whence *Jeremiah* saith, *Chap. 23. 7. 8. That then it shall not be said, He that brought Israel out of Egypt, but from the North, and from all Countries, whither he had driven them.* That they shall not mention their departure from *Egypt*; for the cause fore-mentioned.

SECT. 25.

THE same Prophet, *sc. Isa. 43. 5, 6.* saith, *I will bring thy seed from the East; and will gather thee from the West: I will say to the North, Give up; and to the South, Keep not back; bring my Sons from farre; and my Daughters from the ends of the earth. For Media, Persia, and China, lye on the East; Taryary and Scythia on the North; the Kingdome of the Abyssins on the South; Europe on the West, from the Holy Land.* But when he saith, *Bring ye my sons from farre*, he understands *America*; so that in those verses he understands all those places, in which the Tribes are scattered. Also in Chap. 49. from ver. 7. to the end of the Chapter, he saith, that that returne shall be most happy. And in ch. 56. vers. 8. God saith, *He that gathers the out-casts of Israel.* And the Prophet *Jeremiah*, in ch. 33. ver. 18. *In those dayes shall Juda be saved; and Jerusalem shall dwell safely.* It is certaine, and *Jerome* assents to all our Authors, that when *Judah* is joyned with *Israel*, by *Israel* the ten Tribes are meant. The same adds in chap. 31. ver. 11. in the comforting of *Rachel*, who wept for the carrying away her sons, *Joseph*, and *Benjamin*, the first by *Salmanser* into *Assyria*, the last by *Nebuchadnezzar* into *Babylon*, he saith, in ver. 16. *Refraine thy voyce from weeping, and thine eyes from teares; for thy work shall be rewarded.* And it follows in Chap. 33. ver. 7. *And I will cause the captivity of Judah, and the captivity of Israel to returne, and I will build them up as at the first.* *Ezekiel* saith the same in Chap. 34. 13. and in Chap. 37. 16. under the figure of two sticks, in which were written the names of *Judah*, and *Ephraim*, by which he proves the gathering together of the twelve Tribes to be subject to *Messiah*.

Messiah the Son of *David*, in ver. 22. he saith; *And one King shall be King to them all*; according as *Hosea* saith in Chap. 3. So *Isaiah* saith *Amos*, in chap. 9. ver. 14, 15. *And I will bring again the captivity of my people Israel, and they shall build the wall of Jerusalem, and inhabit them; and they shall plant vine-yards, and drink the wine thereof: they shall make gardens and eat the fruit of them. And they shall be no more pulled up out of their Land, which I have given them, saith the Lord thy God.* So also *Mica*. in chap. 7. 12. *I will surely assemble, O Jacob, all of thee, I will gather the remnant of Israel, I will also place him as the flock in the sheep-fold.* For that in the captivity of *Babylon* all were not gathered together. The Prophet *Zechariah* in chap. 8. 7. and in chap. 10. 6. and all the rest of the Prophets doe witness the same thing.

SECT. 26.

BUT which way that redemption shall be, no man can tell; but only so farre as we may gather out of the Prophets. That at that time the ten Tribes shall come to *Jerusalem* under the leading of a Prince, whom some Rabbins in the *Talmud*, and in some places of the Daily Paraphrase, doe call *Messiah* the Son of *Joseph*; and others call *Messiah* the Son of *Ephraim*; who being slaine in the last War of *Gog* and *Magog*, shall shew himselfe to be *Messiah* the Son of *David*, who shall be, as *Ezekiel*, and *Hosea* say, *The ever-living Prince of all the twelve Tribes*. Our wise men doe, in many places, especially in the *Babylonian Talmud*, in tract. *suca. c. 5.* make mention of that *Messiah* the sonne of *Ephraim*; where they say, that he shall dye in the last war of *Gog*, and *Magog*; and they to ex- pound that of *Zach. 12. 10.* *And they shall looke upon me whom they have pierced, and they shall mourne for him, as one mourneth for his only sonne.* They adde also, that the foure Capitaines, of whom the same Prophet speaks in chap. 11. are, *Messiah* the son of *David*, *Messiah* the son of *Joseph*, the Prophet *Elias*, and the high priest; which foure are those dignities, which shall shew their power in that blessed age. Observe, that sometime they call *Messiah* the son of *Ephraim*, sometime of *Joseph*; for he shall come out of the Tribe of *Ephraim*, and shall be Capaine of all the ten Tribes, who have their name to *Ephraim*, because that their first King *Jeroboam* was of that Tribe. Not without cause doe they call him the son of *Joseph*, for he was the true type of the house of *Israel*, in his im-
Messiah sonment,

sonment, and future happinesse. Adde to this, that he was so long hid from his brethren, that they did not know him : as in like manner the ten Tribes are at this day, who are led captive, but hereafter shall come to the top of felicity, in the same manner as *Joseph* did. That *Messiah* of *Joseph* shall dye in the battel of *Gog*, and *Magog*, and afterward shall rise againe, that he may enjoy the dignity, not of a Kingly Scepter, but the office only of a Vice-roy, as *Joseph* in *Egypt* ; for that the Empire of the house of *Israel* fell under the reigne of *Hosea* the son of *Elah* ; as the Prophet *Amos* saith in chap. 5. 2. Therefore the Kingdome of the ten Tribes shall not be restored, as *Ezekiel* saith in Chap. 37. under the reigne of *Messiah* the son of *David*, who shall be everlasting ; and by the death of *Messiah* the son of *Joseph*, the ten Tribes shall see, that God will not that they should have more Kings then one. As its already spoken.

S E C T. 27.

THose Tribes then shall be gathered from all quarters of the earth, into Countries neare to the Holy Land ; namely, into *Assyria*, and *Egypt* ; and from thence they shall goe into their Country ; of which *Isaiah* speakes, in chap. 27. 13. *And it shall be in that day, that the great trumpet shall be blown, and they who were lost, shall come into the Land of Assyria ; and they who were cast out, into Egypt ; and shall worship the Lord in the holy mount at Jerusalem.* As if he should say, as trumpets sound, to call any army together : so they shall come together, who were dead (that is, dispersed through all *Asia*) into *Assyria* ; and the out-casts (that is, which are in *America*) shall come by the *Mediterranean Sea* to *Alexandria* of *Egypt* ; and in the like manner those who are in *Africa*, when *Nilus* shall be dried up, and *Euphrates* shall be divided ; as we have already said. And because the gathering together of the captivity, shall begin at those who are in *America*, therefore *Isaiah* saith, *The Islands shall trust in me, and the ships of Tarsis* (that is of the Ocean) *first of all, that they may bring thy sons from farre, and with them, their silver, and gold.* They shall then come with speed from those Countries, prostrating themselves at the mountaine of the Lord in *Jerusalem*, as the Prophet *Hosea* saith of that redemption in chap. 11. 11. *They shall come as birds out of Egypt, and as Doves out of Assyria ;* so saith *Isaiah* in Chap. 60. 8. *Who are those that fly as a cloud, and as Doves to their nests ? They which* come

come first, shall also partake of this joy, to see others to come to them: every moment; for which cause the same Prophet saith, *Lift up thine eyes round about, and behold them who gather themselves to thee.* And because the two Countreys of *Affyria* and *Egypt*, shall first of all kindly receive the people of *Israel*, and shall know the truth, first of all embracing the Religion of the Jewes, sacrificing and praying to God, therefore the prophet *Isaiah* saith, in c. 19. 25. *Blessed be Egypt my people, and Affyria the worke of my hands; but Israel is my inheritance.* For so those words are to be understood.

SECT. 28.

ALL those are the sayings of the holy Prophets, from whence doth appeare the retorne of *Israel* into their Country. It is given to none to know the time thereof, neither is it revealed to *Rebby Simon ben Johay*, the Author of the *Zoar*; because that God hath reserved that mystery to himself, as *Moses* saith, *It is hid with me.* And *Isaiah* in ch. 63. 4. *For the day of vengeance is in my heart, and the year in which the redemption shall come.* Which the *Robbins* thus interpret, *I have reveiled it to my heart and not to Angels*: and elsewhere, *If any man tell you when Messiah shall come, beleve him not.* So also the Angel saith to *Daniel* ch. 12. 9. *All things are closed up and sealed to the time of the end.* Therefore all those, who search after that time, as *Rabbi Sendiah*, *Moses Egyptianus*, *Moses Gerundensis*, *Selomoh Jarchi*; *Abraham bar Ribi Hijah*, *Abraham Zacculo*, *Mordehai Reato*, and *Isaac Abarbanel*, have been mistaken; for that they would go beyond humane capacity, and reveale that, which God concealed. And even to *Daniel* himselfe (to whom was made knowne the secret of the change of the four Monarchies) it was so revealed to him, that hee confessed he did not understand it. Our Ancients did point at this from the Letter (m) in *Isa. 9. 7.* where he saith, *Of the increase of his government*: which (m) in the Hebrew, being such an (m) which they write only in the end of words, and a close letter, yet is put in the middle of the word, against common practise: because that the time of the fifth Monarchy shall be hid, till the time when it shall begin.

S E C T. 29.

YET this I can affirm, that it shall be about the end of this age; and so the Prophet speaks of that age about the end of dayes: and that after many labours, and a long captivity. So Balaam prophesies, *Numb. 24. 17. I see, but not now; I behold, but not near; a Star shall come out of Jacob. Isa. 24. 22. They shall be cast into prison, and they shall be visited after many daies. And Isa. 49. 14. And Sion said, The Lord hath forsaken me, and my Lord hath forgotten me. Hos. 3. 4. 5. The children of Israel shall be many days without a King, and without a Prince: And after that they shall seek the Lord their God, and David their King. The King and Prophet complains of that delay, in Psal. 44. Psal. 69. Psal. 74. Psal. 77. Psal. 83. And after that in Psal. 89. 50. 51. he thus concludes, Remember. O God, the reproach of thy servants, who suffer so many injuries of so many people: wherewith they have reproached the steps of thy Messiah. As yet at this day it is said, that **ALTHOUGH THE MESSIAH WERE LAME, HE MIGHT HAVE COME BY THIS TIME.** Though we cannot exactly shew the time of our redemption, yet we judge it to be near. For,*

I. We see many prophesies fulfilled, and others also which are subservient to a preparation for the same redemption; and it appears by this, that during that long and sore captivity, many calamities are fore-told us under the four Monarchies. *David saith in Psal. 120. 7. Lord when I speake of peace, they speake of war. And elsewhere, We are slaine all the day for thyninne, and are accounted for sheep which are slaine. In Isa. 53. 7. He shall be led as a sheep to the slaughter, and as a lamb before his shearers: he shall be dumb, and shall not open his mouth. O how have we seen these things in the banishments of England, France and Spaine! and how have they proved those crimes, which most false men have said that ours did commit! Behold they have slaine them, not for wickednesses, which they did not commit, but for their riches which they had. O how have we seen all those things done by divine providence, for that those misfortunes for the most part happened on the ninth day of the month Ab, an ominous, and unhappy day, on which the first, and second Temple were burnt, and the spies wept without a cause.*

WHat shall we say of that horrible monster, the Spanish Inquisition, what cruelty hath not daily been used against a company of miserable ones, innocents, old men, and children, of every sex and age, who were slain, because they could not divine who was their secret accuser? But let us see, why in all those places (in which that Spanish tyrannicall Empire rules,) they were slain, who would observe the law of *Moses*; and by how many, and how great miracles hath that law been confirmed? and what unrighteousness is there in it? We daily see examples of constancy in ours, worthy of all praise, who for the sanctifying of Gods name, have been burnt alive. Truly many who are still living, can witness all those things. In the year 1603. At *Lisbone*, *Diogo d' Assumean*, a Monk of 24. years, was burnt alive, who defended himselfe in the Inquisition against some, who would have reduced him to Christianity, who was born a Christian, and made a Jew; which all wonder at; the Inquisitors being grieved that they had published the reasons which he had alledged, would have recalled their sentence; but it was then too late; for it was divulged through the world, which I my selfe have by me. Also the Lord *Lope de Penaj Alacron* deserves the praise of Martyrdom, who being born of a noble, and eminent Family, and very learned in the Hebrew, and Latine tongues, did embrace our Religion; neither thought it sufficient to be such himselfe, but discovered himselfe to many others; thereupon in *Ann. 1644* in the twentieth of this age, he being imprisoned at *Palladolid*, though he lived in the darke, yet he discovered light to many; neither could the great number of Doctors, nor the greater affliction of his parents, move him from his enterprise, either by tears or by promises. He circumcised himself in prison (O strange act, and worthy of all praise!) and named himselfe *believing Judas*; and at last, as a second *Isaac*, offered himselfe to the flames, contemning life, goods, and honours, that hee might obtain immortall life, and good things that cannot perisht; in the 25th. year of his age. Now though those were not of the family of *Israel*, yet they obtained an immortall glory, which is better then this life.

Also we have many examples of our own, which did equalize them, of which that is one, which is done in our time, and is worthy to be remembered; *Isaac Castrensis Tartas*, (whom I knew, and spoke with.)

with) a learned young man, and versed in the Greek, and Latine; he being but newly come to *Fernambuc*, was taken by the *Portugese*, and carryed to *Lisbone*, and burnt alive; he was a young man of 24. years old; scorning riches, and honours, which were offered to him, if he would turne Christian. They who say he was a traytor, do lye egregiously; for he did defend that place where he was Governour, most valiantly; as ours do deport themselves in those fortified places which are committed to their charge. The same Martyrdom was undergone at *Lima*, by *Eli Nazarenus*, in *Ann. 1639. Janu. 23.* who after he had lived 14 whole years in prison, all which time hee eat no flesh, lest he should defile his mouth; he called himselfe by that name, after he had circumcised himselfe. Such a Martyr also, this year, was *Thomas Terbinon* in the City of *Mexico*.

SECT. 31.

IF the Lord fulfilled his word in calamities, he will fulfill it also in felicities. Therefore *Rabbi Aquibah* laughed, when hee saw a fox run out of the Temple being destroyed, though his companions wept; he saying, Now is fulfilled that prophecy of *Jeremiah*, *Lament. 5. 18.* *And the foxes shall run therein*; and he added, and those blessings also shall follow, which the Lord hath promised. We see all the curses of God come to passe, which are mentioned in *Leuiticus* and *Deuteronomy*; as well as those, which concerne our being scattered to the ends of the earth (which is *Portugall*) and those concerning the calamities of the Inquisition; and those of our banishments, as I have opened in my booke, *De terminis*; from whence it appears, that all the happy prophecies shall be fulfilled. And as we have perished, so also shall *Bozra* (that is, *Rome*) perish. See *Isa. 34. 6.*

SECT. 32.

SEcondly; The argument which we bring from our Constancy under so many evils, cannot be eluded, that therefore God doth reserve us for better things. *Moses* in *Levir. 26. 44.* saith, *Though they be in the land of their enemies, yet I will not cast them away, neither will I abhor them to destroy them utterly, and to breake my covenant with them, for I am the Lord their God.* And truly these things are now fulfilled, for that in this captivity, and among the many reproaches which we Jewes suffer, yet many of ours are

honourably entertained by Princes, with a singular affection. *88 D.* *Ishac Abarbanel*, who comes of *David's* line, is Counsellor to the King of *Spain*, and *Portugall*. By this also he hath got a great name, for that he composed the differences, which arose betwene the King of *Portugall*, and the République of *Venice*. And from that Family of *Abarbanel* (which I note by the by) doe proceed my Children, by my wives side. And in the house of his sonne, *D. Samuel Abarbanel*, and of his wife *Benvenida*, the Lady *Leonora de Toledo*, was brought up at *Naples*, who is the Daughter of *D. Peter de Toledo*, the Vice-roy of *Naples*; who afterwards was married to the most eminent Duke *Cosmo de Medicis*, and having obtained the Dukedome of *Toscane*, she honoured *Benvenida* with as much honour, as if she were her mother.

That peace, which the *Venetians* made with the Emperour *Sultan Selim*, 75. yeares agoe, was made, and ratified by a certaine Jew *Don Selomô Roybe*, who was sent Ambassadour to *Venice*, and received with great pomp, by the *Venetians*. At *Constantinople* *D. Ben Jaese, Anucas, and Sonfinos* are of great authority with the *Turk*. In *Egypt* the Jewes were alwayes *Saraph baxas*, and also at this day is *D. Abraham Alholm*. Who knowes not that *D. Joseph Nassi*, otherwise called *Joannes Michesius*, about the 66. yeate of the former age, was Duke of *Naccin*, Lord of *Milum*, and of the seven Islands, of whom see *Fannian. Strada* in *Histor. Belgic. part. 1. lib. 5.* He was raised to these honours by *Sultan Selim*. As also by *Sultan Amurat*, *Jacob Aben Jaes*, otherwise called *Alvoro Mendez*, was made Governour of *Tyberias*; wimesse *Boterus* in *Relation. part. 3. lib. 3.* in *Barbary*, the Lords *Rutes* were alwayes Governours of *Sekes, Phes, and Taradanta*. In *Ann. 1609.* *D. Samuel Palaxe* was sent Ambassadour to the States, by *Mulai Zidan* the King of *Maracco*. But he dyed at the *Haghe* in *Anno. 1616.* And the most eminent Prince *Murice*, and the Nobles, were at his Funerall. In *Persia* who knowes not of what account they are? There, thirty yeares since, *Ethazar* was second to the King, and as it were Governour. Now *David Jan* succeeds him, to whom others also being joyned, they live in the Court. And that must not be forgot, that when the most eminent Duke of *Holstien* sent *Otto Burchmannus* Ambassadour to *Persia*, in *Ann. 1635.* he desired commendatory letters from our Jewes at *Hamburg*, to them, who (as we have already told you) doe live there in the Court, that they would

make way there, for him that was a stranger: that he might dispatch his affaires. Which was also performed. By which means ours, who are in *Persia*, dismissed *Burchmannus*, with rich gifts, and with Letters to the most eminent Duke of *Holstein*, which the twelve Chuzze, or Princes, had subsigned. A copy of which Letters the most excellent *D. Benjamin Mussapha*, one familiar with the Prince helped me to. Also *Claudius Durein en son tresor des langues*, fol. 302. saith, that there are almost an infinite number of *Jewes* in *Asia*, especially in *India*, and that King *Cochini* is their great favourer. Yea *Linschotes* saith (where he treats of *Cochini*) that they have Synagogues there, and that some of them are of the Kings Counsell. At *Prague*, *Mordochaeus Maisel* had Armes given him by the Emperour *Matthias*, who also knighted him. Which honour *Iacob Bathsebah* also had, under the Reigne of *Ferdinand*; and many other Families are graced with other honours. And in this very captivity (who could thinke it) they are so weakhy, that (Gods providence favouring them) they may challenge to themselves a place among the most Noble.

S E C T. 33.

VV Ho can enumerate the number of ours, who are renowned by fame, and learning? The learned *R. Moles bar Maimon* was Phisician to *Saladin* the King of *Egypt*. *Moses Amon* to the Emperour *Sultan Bajaseth*. *Elias Montalto* to the most eminent Queen of France, *Loyssa de Medicis*; and was also her Counsellor. At *Padua* *Elias Cretensis* read Philosophy; and *R. Abraham de Balmas*, the Hebrew Grammer. And how much honour had *Elias Grammaticus* at *Rome*? And almost all the Princes of *Italy* honoured him with all kinde of honour, *Abraham Kolorni*; as appears by a Letter writ to him by *Thomas Garzoni nella sua piazza universale del mundo*. *Picus Mirandula* (who useth to say, That he had but small understanding, who only looked after his own things, and not after other mens) and others, had Hebrew teachers. *David de Pomis* dedicated his Book to Pope *Sextus* the fifth, who lovingly, and courteously received both the Author, and work. So at this day we see many desirous to learne the Hebrew tongue of our men. Hence may be seene that God hath not left us; for if one persecute us, another receives us civilly, and courteously; and if this Prince treats us ill, another treats us well; if one banisheth us out of his coun-

try;

try, another invites us by a thousand priviledges; as divers Princes of *Italy* have done, the most eminent King of *Denmarke*, and the mighty Duke of *Savoy* in *Nissa*. And doe we not see, that these *Republiques* doe flourish, and much increase in Trade, which admit the *Israelites*?

S E C T. 34.

Moses saith in his last song, that God would revenge the blood of his people who are scattered. And *Ieremiah* saith, in chap. 2. 2. *Israel is the Lords holy thing, the first fruits of his increase; all who devour him shall be found guilty; evill shall come upon them, saith the Lord.* And that the Histories of divers times, even from *Nebuchadnezzar* to these very times, doe testifie. Have not the Monarchies of great Princes been destroyed? Consider with me the miserable ends of *Amiochus*, of *Pompey*, of *Sisibuthus*, of *Philip* the King of *France*, of *Alonfus* the sonne of *Iohn* the second. And we may remember, how King *Sebastian* with his fourth Generation, and with all his Nobles, was slaine in a battell of *Africa*, in that same place, in which he had caused the *Jews* to be banished. *Ferdinand*, and *Isabel* were the great Persecutors of our Nation, but how did both he, and she dye? as for him his Son-in-law, and his owne Subjects did persecute him; and his only sonne dyed (leaving no issue) on his Wedding-day, being seventeen yeares old. His daughter being Heire of the Kingdome, and of her Fathers hatred, would not marry to *Emanuel* King of *Portugal*, unlesse he would compell us to be banished, and change our Religion. But she dyed in Child-birth of her Sonne *Saragoci*, and also her Son, before he was halfe a yeare old; and the succession was devolved upon the Kingdome of *Spaine*. It is not long since, that the *Spaniards* exercised upon us at *Mantua*, what ever cruelties they could invent; what shall we say, of that at *Madrid* in the year 1632. was done by the Inquisition, the King, and Princes of the Kingdome concurring; but in the very same month dyed the Infant *Charles*, and their Kingdome declined. What wonder is it if God hath chastised divers Kingdomes by sundry wayes: but of this I treat farther in my History of the *Jewes*. Let us conclude therefore, that that good, which God hath promised, will shortly come, since we see that we have suffered those evils, which he hath threatned us with, by the Prophets.

S E C T. 35.

35. **T**He shortness of time (when we believe our redemption shall appear) is confirmed by this, that the Lord hath promised that he will gather the two Tribes, *Judah*, and *Benjamin*, out of the four quarters of the World, calling them *Nephussim*. From whence you may gather, that for the fulfilling of that, they must be scattered through all the corners of the World; as *Daniel* saith, *Dan. 12. 7. And when the scattering of the holy people shall have an end, all those things shall be fulfilled.* And this appears now to be done, when as our Synagogues are found in *America*.

S E C T. 36.

36. **T**O these, let us adde that, which the same Prophet speaks, in ch. 12. ver. 4. *That knowledge shall be increased;* for then the prophecies shall better be understood, the meaning of which we can scarce attaine to, till they be fulfilled. So after the *Ottoman* race began to flourish, we understood the prophesie of the two leggs of the Image of *Nebuchadnezzar*, which is to be overthrowne by the fifth Monarchy, which shall be in the World. So *Jeremiah* after he had handled in Chap. 30. the redemption of *Israel*, and *Judah*, and of the war of *Gog*, and *Magog* (of which *Daniel* also speaks in ch. 12.) when he treats of the Scepter of the Messiah the son of *David*, of the ruine of the Nations, of the restoration of *Judah*, of holy *Jerusalem*, and of the third Temple, he adds in ver. 24. *The fierce anger of the Lord shall not returne, till he hath executed it, and till he hath performed the intents of his heart; in the latter dayes ye shall understand it.* From whence follows what we have said, that the time of redemption is at hand. And because *Jeremiah* in that Chapter makes an abridgement of all things that shall be, therefore it is said in ver. 2. *Write thee all the words which I have spoken to thee in a book.* By this meane making the Prophecie clearer, by relating in a cleare style, whatever the Prophets had fore-told; imitating *Moses*, the last words of whose song are, *Sing, O ye Nations, with his people, in Deut. 32. 43.* Also the last words which he spake, after that he had blessed the Tribes, are these, *Happy art thou, O Israel: who is like to thee, O people? saved by the Lord, who is the shield of thy help, and the sword of thy excellency; and thine*

thine enemies shall be found lyars to thee, and thou shalt tread upon their high places, in *Deut.* 33. 29. From whence it appears, that God will revenge the blood of Israel, which had been shed. *Joel* confirms the same in ch. 3. 19. *Egypt* shall be a desolation, and *Edom* shall be a filthy desert, for the violence, and inury offered to the Jewes, and because they have shed innocent blood in their Land. And as they shall be punished by the just judgement of God, who wish us evil: so also God will give blessings upon them who favour us. And those are the trees of the field which then shall rejoyce. So God saith to *Abraham*, in *Gen.* 12. 3. I will blesse them who blesse thee, and curse them that curse thee.

S E C T. 37.

THESE are the things which I could gather concerning this matter, which hath not been heretofore handled; from whence their consequences may be deduced.

1. That the *West-Indies*, were anciently inhabited by a part of the ten Tribes, which passed thither out of *Tartary*, by the Streight of *Anian*.

2. That the Tribes are not in any one place, but in many; because the Prophets have fore-told their returne shall be into their Country, out of divers places; *Isaiah* especially saith it shall be out of eight.

3. That they did not returne to the second Temple.

4. That at this day they keep the *Jewish* Religion.

5. That the prophecies concerning their returne to their Country, are of necessity to be fulfilled.

6. That from all coasts of the World they shall meet in those two places, *sc.* *Affyria*, and *Egypt*; God preparing an easie, pleasant way, and abounding with all things, as *Isaiah* saith, ch. 49. and from thence they shall flie to *Jerusalem*, as birds to their nests.

7. That their Kingdome shall be no more divided; but the twelve Tribes shall be joyned together under one Prince, that is under *Messiah* the Son of *David*; and that they shall never be driven out of their Land.

S E C T. 38.

I Returne to the relation of our *Montezinus*, which I prefer before the opinions of all others, as most true For that *Pern* should be derived from the name *Ophir*, as *Gulielmus Postellus*, *Geropius in Orteliis*.

lins, Bozius de signis Eccles. lib. 2. c. 3. Marinus in arch. Moab. P. Sa. in 3. Reg. Pomarius in his Lexicon and Possevinus lib. 2. Bibtith. c. 8. do think, cannot be proved; as Pineda hath wel observed. In Job, c. 28. p. 500. for we have said out of Garcilasso de la Vega, that that name was unknown to them of Peru. Ophir then is East-India, if we beleve Josephus, lib. 8. Ant. quit. Judaic. c. 6. & Acosta in lib. 1. Hist. Ind. from whence Solomon fetched gold, and precious stones. But what Gomara in part 1. hist. Ind. fol. 120. and Zarate in proem. hist. Peru. would have, that ours did passe over that famous, and much prailed Island (by Plato in Critia, and Timæus) of Atlantis, and so went into the neighbour Islands of Barloven, and from thence to the firm land, and at last to the Kingdom of Peru, and New-Spain; it is deservedly exploded as fabulous; and Acosta laughs at it, in lib. 1. hist. Ind. c. 22. But Marcilius Ficinus in comment. in Timæum, c. 4. & Critia, that he might defend Plato, thinkes (and his Disciples, Porphyry, Origen, and Proclus doe follow him) that all that which is in Critia, and in Timæus, is to be understood allegorically. And who will beleve Lescarbotus, who saith that they are the Canaanites, who fled thither for feare of Joshua? For I cannot be perwaded that they sought out Countries so far remote. They who will have them of Peru to have come out of Norway, or Spain, may be confuted by their very form, manners and the unlikenesse of their Languages. But that is more fall'e, that they are Israelites, who have forgot circumcision, and their rites. For they are of a comly body, and of a good wit, as saith Doct. Johaunes Huarte, in his book which is called, Examen ingenior. c. 14. But contrarily all men know that the Indians are deformed, dūl, and altogether rude. And we have abundantly shown, with how great study, and zeal, the Israelites have kept their Language, and Religion, out of their Country.

S E C T. 39.

Montezinus then speaks most likely; that as other people forced the Israelites to betake them to the mountains: so America being first of all inhabited by the persecuting Tartars, they were driven to the mountains of Cordillere, where at last they were hid, as God would have it. Truly, comparing the Israelites themselves, or their Laws, with other people, I see not any thing that comes nearer truth. Perhaps also America was not of old contiguous to Asia on the North side. It doth not seeme to me such an absurdity, to say, that the
Israelites

Israelites went out of *Tartary* into *America* by land; and afterward, that God, to preserve his, among other miracles, also wrought this, to make that a Sea, where now is the streight of *Anian*. Yea that might be don without a miracle, by accident, as we know that more than once, the Sea by a violent storm hath carryed away the Land, and made Islands. *Xenophon* in *his equivoc.* mentions the inundations of *Egypt*, which happened in the days of *Prometheus*, and *Hercules*. *Alto Rosius* in *lib. 5.* and *Diodorus* *li. 6.* mentions the inundation of *Attica*, in which *Athens* stands. *Pliny* in *lib. 2. c. 85.* & *lib. 13. c. 11.* *Strabo* in *l. 1. & l. 12.* and *Plutarch* in *Alexandr.* relate the drowning of the Isle *Pharaonica*; of which *Luther* speaks so elegantly in *lib. ultimo*. Besides who knows not how many, and how great Cities have at divers times been almost wholly ruined by several earthquakes? *Sueton.* in *Tiberio*, c. 48. writes, that under *Tiberius*, twelve Cities in *Asia* have been by this means ruined *Orosius* *lib. 7. c. 4.* and *Dion Cassius* *lib. 57.* do affirm the same, though they differ about the time. *Tacitus* in *lib. 14.* and *Eusebius* in *Chron.* relate the destruction of that famous and rich City of *Laodicea*. *Origen* *tom. 28.* in *Joan* and *Baronius* *tom. 2. Annal. Ecclesiast.* *Ann. 340.* do speak of other earthquakes, which have destroyed divers and very many men, and Cities. And *P. Aloysius* in *his manual. tempor.* relates, that the same hath happened in our dayes; saith he, In the year 1638. A great Earthquake happened in the Islands of the *Tercera*, but especially in *St. Michael*, where the Governour dwells; for that unheard of shaking of the earth, and houses, struck so great terror into the Inhabitants, that all fled out of their houses, & lived in the fields, a little after, two miles from thence, they saw the Sea vomit up a abundance of fiery matter, which made a very thicke smoake, which covered the very clouds; and it cast up many great stones which seemed like rocks; part whereof falling downe againe, made an Island in the Sea which was halfe a mile over, and sixty fathom high, & an hundred & fifty fathom deep. That hot exhalation which that fiery mountain sent forth, pierced the very waters, and stifled so many fishes, that two Indian ships could not carry them. The same Island two years after, was swallowed up again of the Sea.

SECT. 40.

HEE that doth seriously weigh those things, may (I think) well gather, that the Sea of the Streight of *Anian* was an inundation. By affirming which, this doubt may be answered, sc That after

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ret the universall Flood, man-kinde encreased againe, and all beasts, which had been preserved in the Arke. But how could so many kinds of beasts, (which come by propagation, and are not bred out of the earth) be found in those Countries? Some did swim thither, some were brought thither by some huntmen, some were bred out of the earth, as *Austin* thinks it happened in the first Creation. But what Land-beast can swim over so great a Sea? And would Huntmen carry Lyons thither, and other such kind of beasts, oftentimes to the great hazzard of their lives? And if God would have created those beasts out of the earth, he would not have commanded *Noah* to have kept them in the Ark. I am fully perswaded, that the beasts which are found there, passed that way into *America*; unless any thinks that this new world is joynd to the old, on some other side, as *Herrera* believes. Dec. 3. lib. 11. c. 10.

SECT. 41.

AS for the other things in the relation of our *Montezinus*, they say nothing which savours of falshood. For their saying that the *Semah*, truly it is the custom of our people, in what part soever of the world they live; and it is the abridgement of the confession and religion of the Jewes. That revelation of the Magicians, whom they call *Mohanes*, it agrees with those things which in 2 *Esdras* you may see, concerning the Miracles which God wrought for the Israelites, as they passed over *Euphrates*, concerning those conditions of not revealing secrets to any, but such an one who hath seen three hundred Moons, (which make twenty five years) it appeares to be true, by what the famous *De Laet* tells in many parts of *America*, that the *Indians* do compute their years by Moones. That a secret must be told in the Field, doth not that argue a *Jewish* custome, which the ancients have observed in *Jacob*? who being about to depart from *Laban*, he called his Wives into the field.

I now conclude this discourse, in which this only was in my intention, that I might briefly, and compendiously declare mine, and the Rabbits opinion, concerning those things which I have handled. I hope that this my endeavor will not be unacceptable, being desired by many men famous both for Birth, and for Learning: not unprofitable, having therein explained the relation of *Montezinus*, with what brevity I could. The Name of God be blessed for ever. Amen.

CONSI-



CONSIDERATIONS

Upon the Point of the CONVERSION OF THE JEWES:

GOD hath promised to doe great things in these last days, as namely, to subdue all his Enemies, to releive his people, to destroy all Tyranny and Oppression both civil and ecclesiasticall, and to amplate the Bounds of Christs Kingdom, by a plentifull pouring forth of his spirit, and by converting the multitudes both of Jews and Gentiles. Herein he doth what the Ruler of the Feast said to the Bridegroom in *John 2. 10. he keepes the best wine till the last*; he makes the last Act, the best part of the Comedy. Whereas the method of the Devill, and the World, is contrary; represented by *Nebuchadnezzars image*, whose head, or beginning, was of gold; but the feet, or ending, was of iron, and clay. And of these great good things (we being now upon the borders of the long-looked-for *Canaan*) God hath given us some earnest (which is a small proportion, with the whole for kind) a bunch of grapes; *Or*, and the *Amorites* subdued. For he hath in our days arrested the *Turks* greatness; abated the formidableness of the *German-Austrian Beast*; revealed in good measure the hypocrisie and lies of the false Prophet, who hath his seat at *Rome*; and hath brought to light the subtilties of Satan, who had thrust himselfe into severall dresses of pretended Reformation. Hee is risen up like a mighty Gyant, against his enemies a-

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Considerations upon the point,

mong us, and elicwhere, and hath pleaded his peoples cause so signally, that all but those whose judgement it is to be wilfully blind, will say, *The Lord is on our side.* He hath also scattered *Light*, and *Truth* in an unwonted measure, among all sorts of people; he hath given forth his owne good Spirit more plentifully than formerly (except in those extraordinary primitive times of Christianity;) and hath infused us into liberty for our spirits; which though too many abuse, and turne into licentiousnesse, or a liberty to sine, yet that is no dispraise, but a commendation to the thing; for it is a signe that liberty is exceeding good in it selfe, seeing the corruption or abuse of it, is a thing so bad, but so hedged in by severall Fences, as it hath pleased God in much mercy to direct the wisdom of our State so, it is a choyse mercy, and such as is suitable to our Principles both Humane, and Christian; Thus we have a Day-star to tell us that day is at hand; something prodromous concerning almost all the great things promised, and looked for, as might be more largely shrowne, if that were my proper work. But yet nothing concerning *the returning of the Shulamite*, in *Cant. 6. ult.* which Mr. *Brightman* interprets to be the *Jewes* turning Christian, the clock of their conversion hath not yet given warning; it is as midnight with them still, as it was a thousand yeares agoe. Upon which, some ground the hopelesnesse of their repentance, but I dare not owne that Logick, but rather conclude thus; That therefore their Conversion shall be the work of God (of which more anon) with whom all difficulties are no hinderance; and though *Israel* be bond-men in *Egypt*, and sealed up to it by the darknesse of a midnight, yet let but God speake, and they are immediately at liberty, and sent away without waiting for the comming of the day.

Now we ought much to minde their Conversion, exercising thereupon our faith, our prayers, and also our enquiries, and that for these following reasons:

First, because they have the same Humane nature with us; from this ground we should wish well to all men, whether *Jew*, or *Gentile*; which is the precept of the Apostle, in *2. Pet. 1. 7. To add love to brotherly kindnesse*; that is, not only to love Saints, but to love Men (though the Saints with a choyse, and peculiar love.) Yea, it is Gods owne practise, in *Mat. 5. 45.* There is a *good spirit* in God (as *Paul* saith to *Timos*) a love to Man-kinde. *Plutarch* could observe that God is not called *our God*; he beares another man-

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ner of love to men, than to horses; so ought we to doe, and even upon this generall account, to love the *Jewish Nation*.

Secondly, because of their extraction; Their root is holy, though now the Branches be degenerate and wilde; so in *Rom. 11. vers. 16, 17.* Some good turnes are due to the bad children of good Parents for the Parents sake; and this *Paul* expressly ingeth, in *Rom. 11. 28.* that they are beloved for the Fathers sake; yea the chief root, or head of their Nation, *Abraham* is mystically our substituted Father, as in *Gal. 4. last*; If ye be *Christs*, then are ye *Abrahams seed*, and heires according to the promise. The Jewes are children, and heires of the flesh of *Abraham*, but we of his faith; they by the Bond-woman, but we by the Free; but notwithstanding, *Abraham* is our common Father, and therefore we should love as brethren.

Thirdly, because Gods covenant with the Jewes is not nulled, or broken, but only suspended. It is with them as it was with *Nebuchadnezzars* tree, the leaves, fruit, and boughes were all scattered, and broken, yet there was a chaine of brasse upon the root, to reserve that for future hopes; so though all true fruitfulnessse, beauty, and symptoms of life are long since gone, yet there is a root, a seed, which shall bring forth in Gods time; and this seemes a maine scope of *Paul* in *Rom. 11.* To this purpose may that be alledged of *Mat. 24. 22.* Except those dayes should be shortned, no flesh should be saved, but for the Elects sake those dayes shall be shortned; that is, so great shall the slaughter of the Jewes be, at the destruction of *Jerusalem*, that if those destroying dayes should last a little longer, their whole Nation would faile, and be cut off; which shall not be, because God hath elect ones to be borne of that People in future times. Hence you see, that in their lowest ebbe, that is, in the midst of their greatest guilt, and sorest punishments, God hath still an eye upon a number of elect ones of that Nation; and Gods Covenant was never so with them, nor with any People, as to take the whole of them for his inheritance. In *Jer. 31. 36, 37.* Gods Covenant with *Israel* is surer than the Lawes of Nature (which we know, remaine unviolable to the Worlds end) and he saith, that must come to passe, before he will cast off the Seed of *Israel*, for all that they have done; yea in *Isa. 54. 9, 10.* God confirmes it to *Israel*, not only by the firmnessse of the Lawes of Nature, but also by an Oath; now what God ratifies with an Oath, is his absolute and positive Wil, that which makes the conclusion immutable; as in *Heb. 6. 18.* And in this case God is ever

too strong for all hardnesse of heart, disobedience, unbeleeve, and an impediments that can be. See also that full place of *Levir. 26. 42. 44. and ver. 45.* for I beleeve that place Prophetically, of times, and things not yet fulfilled.

Fourthly, We *Gentiles* were gainers by their casting away, the whirlwind of Gods wrath that threw them downe, brought us much profit, even salvation it selfe, *Rom. 11. 12. The fall of them becomes the riches of the World, ver. 15. The casting away of them is the reconciling of the World*; implying, that we *Gentiles* were poore, and miserable, till made rich, and happy by the *Jewes* spoyle, who by this meanes are as wretched as we formerly had been. Which consideration must needs move an ingenuous spirit, to pity those so undone. Our Lord saith to a *Gentile*, in *Mark. 7. 27. Let the Children first be filled, for it is not meet to take the Childrens bread and to cast it to the Doggs*: They were Children, and we were Doggs, and we Doggs have got the Childrens meat before their bellies were full; which, as it should make us not to be high-minded; so also to pity them, whose bread being taken away, and given to us, are brought to a starving condition.

Fifthly, We shall be gainers by their receiving againe; it should be motive sufficient to us, that God shall be gainer by it, and that not only by the accession of a whole Nation to him, and also of that Nation, which is as the lost Sheep, the finding of which is a matter of great joy, *Luke 15.* But also because as it is said in *Psal. 102. 16. When the Lord shall build up Zion, he shall appeare in his glory.* Now glory is a manifestation of excellency, and at that time Gods excellency shall shine forth, which is now much hid, and veiled; the excellency of his mercy, of his truth and faithfulness, to remember an ancient Covenant made about foure thousand yeares since, and his old friend *Abraham*, and the Patriarks; all which have seemed to be asleep for many Generations together. So also in *Isa. chap. 12.* compared with chap. 11. But not only God (which might have been a distinct reason) but we also shall receive great advantages thereby; for then there shall be not only an enlargement of good to us *Gentiles*, as a concomitant and synchronism with the *Jewes* conversion (the mistake about which, hath, and doth cause black thoughts in some) as in *Apoc. 7. 9.* after the sealing of the hundred, and forty, and foure thousand (which relates to the time of the forty two moneths) a great multitude, and innumerable, of all Nations.

Kindred,

Kindred, Tongues, and people stood before the Lambe, and were cloathed with white Robes; now these numbers of all Gentile-Nations are to be converted at that time when the Jewes are to be brought home; for it is to be at the sounding of the seventh Trumpet. But beside, the Jewes conversion shall in some sort be the cause of it, else what meanes the Apostle in *Rom. 11. 12.* *How much more shall their fulnesse be the riches of the Gentiles?* and in vers. 15. *What shall the receiving of the Jewes be (to the Gentiles) but life from the dead?* The Apostle heightens the expression of the benefit by their receiving, to an higher degree than what we got by their fall. It is observable, that the Gospel did in some sense, first goe out of *Sion*, for the Spirit who enabled the Disciples to preach and propagate it was there given; and *Micah* speaking of the times yet looked for, saith in *Mic. 4. 2.* *The Law shall goe forth out of Sion, and the Word of the Lord out of Jerusalem;* that is, the fulnesse of the Spirit, and knowledge of Christ shall streame through the Jewes to the Gentiles. So that as it was in the first giving of the holy Spirit, he was first given to the Jewes, then to the Gentiles; yea by the Jewes to the Gentiles; so shall it be in the last dayes, fulfilling what *Paul* saith in *Rom. 2.* to the Jew first, and also to the Gentile, When God shall be reconciled to *Israel*; their condition wil be greatly changed; for they who are now actually the most accursed people, then as in *Mic. 5. 7.* *The remnant of Jacob shall be in the midst of many people as dew from the Lord; as the showres upon the grasse, that tarry not for man, nor waite for the sons of men.* Dew, and Showers in those hot Countries are Heavens bounty, a cornucopia of all good things; such shall the Jewes be to the places where they shall be, when they shall owne the Lord Jesus.

Sixthly, They were Gods first Wife (as I may say) for a considerable time they were a faithfull people; and many of them have been Martyrs for God. And these things God will thinke on, though we may sleight them.

They were Gods first Wife. Did God ever assay to take any Nation before them, to be his owne people? Yea, did he take any beside them for two thousand yeares together? In *Isa. 54. 6.* *I have called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith the Lord;* and what follows, vers. 7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.* And in vers. 8. *With everlasting kindness*

ness will I have mercy upon thee. We see God forgets not, though men may, and doe.

They were a faithfull people. As great was their unfaithfulness; so there were times when great was their faithfulness. In *Jer. 2. 2. I remember thee, the kindnesse of thy youth, the love of thy espousals, when thou wentest after me in the Wildernesse, in a Land that was not sowne.* It was something to follow God in such a Country forty years; and for so long a time to expose themselves, wives, and children daily to almost all sorts of deaths; and you see, God remembers it in after times; and if he did in *Jeremiahs* time, when those who in person had been so faithfull, had been long dead; and that race of the *Jewes* then were very provoking, and corrupt; why not also now, in this present succeeding generation of them?

They were Martyrs for God. To prove this, read the History of the *Maccabees*, and if we like not so farre to owne what is Apocryphall, turne to *Heb. 11.* which is a booke of the *Jewish* Martyrs, a Catalogue of them that suffered under *Antiochus*, and those *Syrian* Tyrants. And they were not few that suffered, but many; nor light punishments, but unspeakable torments. Now God takes it so kindly that we give up our lives to torments, and to death for his Name, that commonly he owes that person a good turne in his posterity. And if upon these accounts God hath an eye upon them, we also should be like minded, and love them too.

Seventhly, It is a duty which we owe to Gods expresse command, for so I take that in the literall sence, in *Isa. 62. 6, 7. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* This duty the Prophet himselfe performed in *vers. 1. For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, till the righteousness thereof goe forth as brightness, &c.* And also the Church in her affliction, *Psal. 137. 5, 6.* And now that *Sion* is in the dust, if we that beleeve among the *Gentiles*, did pittie her, and compassionate her in her ruines, it were an argument that God is about to arise, and have mercy upon her; as may be urged from *Psalme 102. 13, 14.*

Lastly, They minded our conversion to God. This appears in the writings of almost all their Prophets, especially in the *Psalmes, Isaiah, Jeremiah, Hoseab, Malachi.* Now then for us to love the notion, and in what we may, help forward their returne; what

what is it but an honest and just retaliation?

Having dispatched the Reasons, two things yet remaine about their Conversion, which I must speake somewhat to, and those are the *Time*, and the *Manner*; as for the *time when*, the determining of that is hard, though not impossible. I beleeeve that it is punctually set downe in Scripture, and God wil be as criticall in looking after times as things; but all the difficulty of knowing it is from the darknesse, and defects of our understanding, and not from a supposed uncertainty in the thing. So that I am equally adverse as to the common practise of the *Jewes*, who because they are unwilling to owne Gods accomplishments, doe therefore disallow his computations, and expressly hold that man accursed who busieth himselfe in that study. So to the too common opinion of those who say, That oft in such computations God puts a certaine number for an uncertaine. No, there is an infallibility in the set times of Scripture; only the Well is deep, and the cord to our Bucket is but short! yet this difficulty should not cause despondency, but quicken our industry. All that I shall now say to it is this, I judge the time not farre off; this present age will see those things fulfilled which we have waited and prayed for. *R. Maimonides* saith of *Iesus Christ*, That since *Moses* his time none so like to the *Messiah* as the *Christ* of the *Christians*; so I say, since *Christ*, no period of time so like to be that, in which the *Jewes* shall be called, as this in which we live. And perhaps it is nearer than we are aware of, being the more comfortably perswaded of it, by that excellent Treatise called, *The Revelation revealed*, newly published by a Gentleman of an indefatigable Spirit for God and publick good, *Mr. S. Hartib*, in which Apocalyptical computations are explained the most harmoniously, and clearly, that I have read in any discourse of that nature. He saith positively, that at the ending of the last yeare of 1655. the seventh Trumpet shall sound; whose effect will be as much good to Gods elected ones, whether *Jewes*, or *Gentiles*, as our hearts can wish for. I shall adde this. The age in which we live, hath been eyed by many Generations past, for the time wherein the *Jewes* shall be received to mercy; many of their owne Writers, and also of *Christian Authors* have pitched upon it; And I beleeeve that God will be as gracious to them in this their last, and greatest restoration, as he was to them in that of their returne out of *Babylon*; now concerning that there were three computations and epochies of the beginning (and consequently of the ending) of the seventy yeares of

captivity; and observe, that those seventy yeares ended, and the *Jewes* returned, not at the latest computation, but with the first, for there were but seventy yeares from *Jechonahs* carrying to *Babylon*. (which was the first Captivity) to the release by the Proclamation of *Cyrus*. And as God ended that Captivity with the soonest, so I hope that he will doe this; especially considering, that speaking of these mercies to them, in *Isa. 60.* in verse last, he saith, *I the Lord will hasten it in its time*; which he should not doe, if he should stay the longest calculation, and utmost period of time. O let us be Gods Remembrancers to put him in minde of this his promise.

For the *manner how*, and *measures* whereby their conversion shall be compassed; this also is a depth equall to the former. And as it is in things Propheticall, the event will best determine it; yet I shall say something to it, according to what I have attained. That of the ordinary way of Christianizing a person, or people, seemes to me not of use here; which hath been by Discourses, written or printed Books, Preachers, or the will and command of a Conquerour; for all these have had their efficacy in (at least a seeming and out-side) conversion of many Nations. But after the application of, these to the *Jewes*, for many ages together, yet we must say as *Gehazi* did to *Elisha*, when he had laid his staffe on the *Shunamite* her Son, thereby to bring him to life; *The childe is not awaked*. I then conclude, that their conversion shall be in an extraordinary way, it shall be the worke of our Lord *Jesus*, and of his good Spirit. As *Paul* was turned by the appearing of Christ to him; so shall they. He will manifest himselfe to them eminently, powerfully, and graciously, to forme them to be a people to himselfe. Whether this his presence to them shall be personall, or only in the Spirit, I will not now say, but leave the Reader to make a judgement, as he sees most cause, out of the Scriptures, which I bring. Consider that of *Mat. 23. 38. 39.* Behold your house is left unto you desolate, for I say unto you, ye shall not see me hence-forth, till ye shall say, Blessed is he that comes in the name of the Lord. Here you have their doome fore-told, their house shall be desolate, the Temple and *Jerusalem* shall be destroyed; alio their conversion, in those words, their saying, Blessed is he that comes, &c. the medium to compasse it, sc. their seeing *Iesus Christ*: ye shall not see me, &c. In the order of causes, Christs discovering himselfe to them shall be first, and shall produce their relenting towards him. And for a further prooffe, let those two places be joyned together.

together, as bearing the same sence; that of *Mat. 24. 30. 31.* and of *Apoc. 1. 7.* both which are taken out of *Zechar. 12. 10.* And all three not to be understood of Christs appearing to Judgement; for here, saving repentance is the effect of his appearance; but repentance will be then too late when the Judge is come; that shall be a night to all sinners, in which no worke can be done. Again, there are but three grand periods mentioned in *Mat. 24.* namely, the destruction of *Jerusalem*, Christs comming (when, and whereby the Jewes shall be converted, who though they have resisted him, when he came in the flesh, yet they shall not, they cannot, when he comes in the Spirit) and the end of the World. Now the signes of the first of these are in vers. 14, 15. 21, 22. Of the second in vers. 29, 30, 31, &c. And of the last, in vers. 36. &c. So that this of ver. 30, 31. must concerne some other thing than the end of the World. And that the three fore-named Scriptures are properly to be understood of the Jewes, the texts doe show; for that of *Zechariah*, (from whence the other two places are taken) expressly saith, *I will poure upon the house of David, and the inhabitants of Jerusalem.* &c. and other passages to the same purpose in vers. 11, 12, 13. of *Zechar. 12.* And in the two places of *Mat. 24.* and *Apoc. 1.* it is expressly applied to the Jewes; for in *Mat.* it is, *All the Tribes of the earth shall mourn, and see him*; that is, All the twelve Tribes scattered upon the face of the whole earth, and these shall be gathered by the Angels from the foure winds. And that of *Apoc. 1. 7.* is clearly to be applied also to them, for it is said, *They that pierced him, shall see him*; that is, the Jewes; and *All the Tribes* (for so the word *tribus* ought to be rendred) *of the earth shall waile*; that is, the twelve Tribes scattered throughout all places. Now the *meane* whereby these Jewes shall be converted, is, *And they shall see him*; that is, Jesus Christ, for those words are in all the three Scriptures. It shall be such a sight, as the *Israelites* had of the Brazen Serpent in the Wildernesse, it was healing to them. Such a sight as *Paul* had of Christ in Heaven, upon which he saith, that he had seene the Lord. For particularities about this sight, I shall leave them, knowing that *secret things doe belong to God.*

And because after that I had published in *English*, about last Autumae, the Booke of *Menasseh Ben Israel*, called, *The Hope of Israel*, I received a Letter from an Honourable Person, concerning that Booke, to which I wrote an Answer, and both containe

some further discourse about the Jewes, and their Conversion; therefore I thought good to give you them, and they are these which follow.



To the Translator of Menasseh; Ben Israels spes Israelis.

SIR:

I Desire to be acquainted with you, because we have both fallen
 X Upon one Booke, with the same intentions to convert the Jewes,
 though we take not one way; I desire therefore to conferre with you,
 to see who taketh the rightest way. You by your Translation seeme
 to me to prize the learned Jewes writing too much, which will be-
 get pride, and not humility in him, without which he will not turne,
 repent, and be saved. Therefore for his good, and also for the Chri-
 stians, and for the credit of us who are Parliamentarians, I would
 X not see them too much yeilded unto. You justly perstringe him in
 his thirtieth Section, wherein he talkes so wildly of his goodly
 Martyrs, and truly if you marke him in his Discourse upon the
 Sabbaticall River, which where it is he knowes not, you will finde
 him as faulty and dangerous, if we have any of the race of the
 Thraskytes left among us; but Sir, in that you thinke that the
 Jewes shall now be called as a Nation, and not only by particulars,
 X and would have them have an earthly Kingdome againe; you doe
 more for the ten Tribes then he would have himselfe, Sect. 25.
 p. 79. 80. and for the other two, of Judah, and Benjamin, it is not so
 likely they should have a second Call, seeing that Christ and his
 Apostles preached to them, and all that were of the Election were
 then converted, as you may see by many texts, and after their re-
 jection of the Gospel, their Country-men, Paul, and Peter turned
 to the Gentiles. Therefore those two Tribes who Crucified our
 Lord, and persecuted his Apostles, are not so likely to be called
 againe as the ten Tribes who did neither, except some few who re-
 turned into the holy Land; neither did many of them so much as
 beare of it, you might see your owne sentence fulfilled then. First,
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the Jew was called, and then the Gentile. But now looke not for it, but for their single conversions, though numbers may be called upon one day, one Sermon as they were heretofore; but they must not exalt themselves as a Nation, for they must be ingrafted againe upon that branch, or Vine, Christ Jesus, and we must have one Shepherd, and be one flock. See Rom. 11. ver. 31. which you cite: Through your mercy they may also obtain mercy; I had writ it (shall) but it is only (may:) see the place to which this relates, Isa. 59. v. 19, 20, 21. where you shall finde that all their hope is in eternalls, not in temporalls; and looke upon Rom. 11. 24. concerning the engrafting, and clearly, (unlesse you be a Millenarian) you will finde no such Nationall glory of the Jewes; therefore I pray you take heed you fall not into the same snare wherein the Jewes are, to looke for a temporall reigne, which you seeme to intimate, and too many were, and are of that opinion. Assure your selfe that Christ will come to such as a theife in the night, though his coming will be very glorious; yet it will be suddaine: the learned Jew can finde no text punctuall in all his Booke, but whatsoever he citeth, the same Chapter makes against him, and speakes not of temporallity, but of eternity, and the new Jerusalem. I rest, desirous of your friendship.

Octob. 5. 1650.

E. S.

Postscript.

I Have it from a good hand, that Master Jo. Dury is the Translator of that Booke, and I have some Arguments to beleieve it to be so, because he seemes to be of the same minde in his Epistolicall Discourse before Mr: Thorowgoods pious Booke, which I have gained since I wrote this Letter. But truly if it be so, I must move Mr. Dury both to amend his Translation from grosse faults, and to make some retractions upon that Epistle, which upon conference I shall most plainly shew him, and in the meane time I desire him, that he will read a Booke of a most reverend and pious man, called, The Revelation unrevealed; and thereby I beleieve he will be convinced, and not looke for a fifth generall Monarchy upon earth; for Christ reigns now, and hath so done ever since his Ascension, and so shall to the end of the World, untill he deliver the Kingdoms to the Father.

Octob. 25. 1650.

I 2

SIR:

SIR:

The answer to the Letter.

I Received a Letter directed, To the Translator of *Spes Israelis*, which worke thus corrected, as I here-with present to you, I confesse mine. I left it with a friend to see it printed, my selfe going into the Country; but his occasions called him from the City also, when it should have been reviewed; which is the reason that though there be many *Errata's* in the Booke, that they are not gathered up at the end. At my owne reading of it, I found many, and mended those I found; and now I know that it hath farre fewer then it had, and may passe tollerably; though neither I, nor what I doe, can be said faultlesse. Concerning your desire of converting the *Jewes*, it is truly Christian, and a worke that shall not loose its reward. But you say, We disagree about the way, that is very possible, for apprehensions are various, and men must thinke, not as others doe, but as themselves can, taking what is truth to them, to be their guide. But the *quære* is, Who lighs on the best way. For my part, I pretend not to any way to convert them, for I verily thinke that when it shall be done, it will be Gods worke, and not mans; as much as Pauls conversion was wholly of God; which himselfe makes the type, or patterne of the conversion of his Country-men; as Mr. Mede saith upon 1 *Tim.* 1. 16. in his *Fragmenta sacra*, which I know not whether they be in print, or no. You say, I prize the learned *Jewes* writing too much, and that it will beget pride in them) Sir, pardon me, if I doe not recant till I see my errour; but then I shall freely doe it. I confesse, I doe prize the Learned, whether *Jew*, or *Gentile*, for though I am not *opods*, yet I am *opodops* and I doe beleieve the Author of *Spes Israelis* to be a very learned man; and I have it from those who are acquainted with him, that he is a very ingenuous and civill man; and others there are, and have been among them, not wanting a name for good learning. As for the fomenting their pride) truly that vice is so evill, that I would not cherish it, neither in my self, nor in others. But Sir, whether is a more likely way to gaine upon men, to use them civilly, and with the spirit of meeknesse, or to be supercilious and tart towards them? What got *Austine* the Monke by using the Brittaines of *Danger* so Lordly as he did? and (to come to latter dayes) did Mr. *Broughton* gaine upon a learned Rabbi, in a Conference at *Dort*, where Mr. *Forbes* was Moderator, by his high, and peremptory language? This he reaped, to set the *Jew* at a greater distance from *Christianisme*, and an abating of his owne esteeme, in

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the judgement of wise men. As for Menassch, Sabbaticall river, I know many Authors have said it, but whether true, or false, that is nothing to the Translator; and I am as farre from beleeving that story, as I am from the wilde opinions of Mr. Thrask. But these are of lesse concernment; you fall upon the maine of your judgement which relates to them, and pardon me if I deale as roundly in my answer; for I desire to have respect to Truth, and not to man. I doe firmly beleeve, and feare not to professe it; That the Jewes shall be called as a Nation, both Judah and Israel, and shall returne to their owne Land, and have an earthly Kingdome againe. For the prooffe of which, I could say much, but shall now but little; and if possibly I cite any thing which Menasseh Ben Israel brings for himselfe, beleeve me that I have it not from him, but from my owne observations out of Scripture, some yeares since. There is weight in that place of Mic. 4. 8. The first dominion, the Kingdome shall come to the daughter of Jerusalem; and this is spoken of times after Christs incarnation, and not yet performed. See that of Zeck. 10. 6, 7, 8, 9, 10. there is Judah and Ephraim fore-told to be brought to Gilead, and Lebanon; and they shall so encrease, that they shall want room. Say not this was done in the returne of those few from the Captivity of Babylon; for those of the ten Tribes that then returned, were but some gleanings of them; and of Judah it selfe, there returned but about one halfe: now God doth not promise Mountaines, and performe but Mole-hills; yea in vers. 6. God will save and strengthen the house of Judah, and of Joseph, and they shall be as though I had not cast them off. Which, if since that Prophecie, it hath been made good of Judah, yet be sure not of Joseph. And in v. 7. They of Ephraim shall be like a mighty man, but since the captivity of Salmanassar to this day, what might hath Ephraim shown? yea is he not poore, weak, scattered, and unknowne? And in ver. 8. I will gather them, and they shall encrease as they have encreased; hath this been fulfilled of Ephraim? Where is his fruitfulnessse, which his name imports? much lesse hath there been a time since their great captivity, in which they have encreased to their numbers and strength, mentioned in the dayes of Moses, Joshua, David, Solomon, and under their owne Kings, after the defection from the house of David. See that noted place of Ezek. 37. 16, 17, 22, 24, 25. Sir, in good earnest, hath this Scripture been fulfilled? hath Judah and Ephraim been but one stick, in Gods hand, but one Nation, so that they shall be no more two Nations,

tions, as in ver. 22. Surely to this day they have been from their last dispersion not only two, but many Nations. Neither will it be an answer to say. That now they are no Nation, therefore they are not two; yes, Historians report them many Nations; though perhaps scarce after the just rules of Nations. And that phrase hath not a negative, but a positive sense; not that they should be nothing, but that they should be one Nation. More over, in ver. 24. *Judah* and *Ephraim* were so to be one Nation, that *David* (that is *Jesus Christ*) was to be King over them: And when did *Judah* and *Israel* ever to this day, as a Nation acknowledge the Sovereignty of *Jesus Christ*? and he to be their Prince for ever, as in ver. 25. But I must not too much enlarge. I shall only adde this; That as many places of the Old, so many in the New Testament agree thereto, as *Rom.* 11. ver. 12. 15. 25. 26. 28. Though this of the *Romans*, chiefly proves one point, *sc.* their generall or Nationall conversion. Give me leave briefly to answer your objections. You say, The call of *Judah* and *Benjamin* is not so likely, because *Christ* and the Apostles preached to them already. I answer; that by their preaching, all of those living, who were elected, were converted; but after-ages have a new race, and God hath his number among them too; yea the words run high, then *All Israel shall be saved*. You say, those two Tribes who crucified *Christ*, not so likely to be converted. I answer, by how much their sin is greater, by so much the greater will Gods mercy be; *Et Dei novissima erunt optima, & maxima*. You say, Their conversion shall be single, that is answered already; but I adde, that *Isaiah* is contrary to it, in *Isa.* 66. 7, 8. which Chapter I doubt not but it points to times after our Saviour. As for their being engrafted upon the Vine *Christ*, or being brought to one sheep-fold, what doth that hinder but that they may be a Nation of Converts brought to their owne Land? You object that of *Rom.* 11. 31. *That through your mercy they may obtaine mercy*. I answer, that I beleve the maine of their conversion will be from Heaven, and extraordinary; though the *Gentiles* by provoking them to emulation, and also by their gifts and graces, may some way be auxiliary to them. After this you are pleased to put the term *Millemarian* upon me; which, though for what I have writ, I need not owne, yet I will not disclaime; they are not Names that affright me, but real falsities. The term *Chiliast*, as it congregates the many odde, and false opinions of them of old, I explode; though to beleve those thousand yeares in *Apo.* 20. to be yet unfulfilled, that, I willingly owne. To

put that seale upon them, as that they imply the thousand yeares of eternity, I can thinke little lesse of it then to be a contradiction. Again, if the thousand yeares be the eternity in Heaven, what meanes that in ver. 3. *Till the thousand yeares be fulfilled, and after that he must be loosed for a little season*; I pray, what little season is that that is after eternity? neither doth Christs *comming suddenly in the night as a theife*, hinder, but that when he doth come, he may stay a thousand yeares. But whether that time be *ante, in, or post diem iudicii*, is not my task to determine, or maintaine. As for what you adde in the *Post-script*, not to looke for a fifth Monarchy, because Christ reignes now. I answer, that though he reignes *de iure*, yet not *de facto*; for expressly in Scripture the Devill is called *monarchus* he is the grand Tyrant, and great Urrper, and the whole world *sub eo* yet I am farre from denying to Christ a Kingdome now in being, *sc.* Spirituall, and Invisible, but I looke for a visible one to come. In the close (as also at the beginning) you are pleased to desire my acquaintance; but Sir, I look not upon my self as a Star of so considerable a magaitude, as to present my selfe to your eyes; but if I might be so happy as to be capable to serve you really, none should be more desirous of it (both as you are a Gentleman of Learning, by which you have obliged the publick; and also a Member of that Houe which I so much honour) than Sir,

Novemb. 5. 1650.

Your most humble Servant

Moses Wall.

SIR:

I Doe now very highly esteeme of my interest in your conversation, and thanke you very much for your kinde visitations, which I shal endeavour to repay, and desire by these you will tell me where, if you be in town; I shall continue in town till monday noone be passed, and will meet you at the Stationers, or any where else you shall appoint; very necessary, and too urgent occasions hindred my comming to-- untill last night. I have somewhat thought with my self of the faire proposition of re-printing what concernes Ben Israel, the conversion and generall call of the Jewish Nation, to which I now more perceive our serious endeavours and hopes doe encline. But I must needs say, that Ben Israels Booke gives very small hopes of his conversion; Of which notwithstanding neither you nor my selfe ought

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to despaire, for Saul the learned Jew from a severe Persecutor became a Paul, a holy and remarkable Saint; I shall not at present enlarge my selfe unto you; lest I should prove troublesome, or impertinent till things be ripen'd between us by a conference, but if it be necessary you should print againe before I see you, I only desire this Letter of mine should be printed. For I embrace your candor and ingenuity as much as you doe mine, and I hope love and knowledge will still encrease between us, and I shall say with the Psalmist, Let the righteous smite me friendly; and reprove me, but let not their precious balme breake my head; I have no desire to gaine applause of those who are without, or hazard their censure in that which more learned men, but not so loving, may say, that I write slight things, but I had rather first shew them that I can write serious things as well as slight, by translation of some part of Peter, Galatine & Reuchlin, which is now my travail, as I in part shew'd you; I remaine,

Febr. 21.

1650.

Your friend in the truest interest of
Christian love.

FINIS.

Errata maximi momenti.

IN the second Epist. p. 2. l. 8. dele happy, in the 3 Epist. p. 1. l. 28. r. invironed, p. 2. l. 3. r. Carthagenaz, p. 3. l. 1. dele so, p. 6. l. 2. r. rhy, p. 18. l. 19. r. hating, p. 19. l. 26. r. away Holthea, p. 22. l. 23. r. Hunni, p. 23. l. 10. r. there, p. 26. l. 3. r. were, p. 40. l. 27. r. honoured Abraham Kolorni, with p. 44. l. 24. r. for these, p. 46. l. 16. dele the, p. 49. l. 34. & he saith, those must be null'd before.

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